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# RELIGIOUS EDUCATION

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A Platform for the Free Discussion of  
Issues in the Field of Religion and  
Their Bearing on Education

JANUARY-FEBRUARY, 1943



38

1943

An Open Letter to Regional Leaders

A Critical Re-evaluation of the Biblical Outlook  
of Progressive Religious Education  
*William Clayton Bower*

"Bottleneck" in Religion  
*George A. Coe*

Released Time in New York City  
*Imogene M. McPherson, Ben M.  
Edidin and Thomas A. Ryan*

A Decade of Youth Work in the Church  
*Nevin C. Harner*

Education for Industrial Reconciliation  
*James Myers*

The Social Creed of the Churches and the Soviet Constitution  
*Liston Pope*

Book Reviews

# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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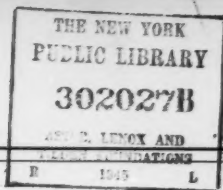
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## AN OPEN LETTER

### To Regional Leaders of the R. E. A.:

You read in the September-October issue of *RELIGIOUS EDUCATION* the proposals for local group discussion suggested by the Central Planning Committee for 1942-1943. These proposals canvass the problem of *Religious Resources in the Current World Crisis and Their Influence on Post-War Reconstruction*.

A syllabus under this title contains the Committee's suggestions for study, and is now available to local R.E.A. groups. In addition, the office has for distribution three other syllabi. One deals with *Public Education and Religious Education*, the second with *Religion in the Educational Experience of Children and Youth*, and the third with *Religion in Higher Education*. The latter three are important documents for study in following up the discussions of religious resources in community life and in higher education which occupied the attention of the annual meeting of the Association held last May. Reprint of an article, *Developing an Indigenous Religious Program in a State University* (Michigan), is also available.

These syllabi were all printed originally in *RELIGIOUS EDUCATION*. Each one is provided with a working bibliography. Any of them may be obtained from the Association's Chicago office at twenty-five cents for one copy, or ten cents each in lots of ten or more. (Send cash with order, please, to save office expense.)

Our Committee hopes that under your leadership members and friends of the Association in your regional area, or in your local community, will arrange soon for group discussion of any one of these themes — or such other problem as your group prefers to canvass. If ever the forces of religious education ought to be strengthened, it is now.

Will you be good enough to send us the date and place, and the subject chosen for your discussion? We want to publicise these events through the *Journal*, to print summaries of discussions, bibliographies, and special papers. Please call on us for any service we can render. Communicate with the chairman of any of the sub-committees listed below, or with one of the undersigned.

We do hope to hear from you soon concerning plans for your local Chapter of the R.E.A.

Sincerely yours,

ERNEST J. CHAVE,  
President

ISRAEL S. CHIPKIN, Chairman  
Central Planning Committee

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4. *Public Education and Religious Education*. Chairman, Harrison S. Elliott, Union Theological Seminary, 3041 Broadway, New York City.

### THE RELIGIOUS EDUCATION ASSOCIATION

59 East Van Buren Street

Chicago



# A CRITICAL RE-EVALUATION OF THE BIBLICAL OUTLOOK OF PROGRESSIVE RELIGIOUS EDUCATION\*

WILLIAM CLAYTON BOWER\*\*

I AM GLAD to accept this assignment in a session devoted to a reappraisal of the Bible in religious education. Religious education in its distinctively modern phase has rounded out a period of four quadrenniums. This corresponds to the period during which general education has been engaged in rethinking its basic philosophy, its content, and its procedures, in the movement generally known as Progressive Education. Sufficient time has elapsed for the accumulation of a body of experience as a basis for a critical evaluation of points of view, educational theory, and practice. Since the Bible occupies such a fundamental place in religious education, it is very appropriate that it should be lifted out of the total process for special consideration. This is especially timely since there is evidence of a new interest in the Bible, not only among religious educators, but throughout the Protestant churches.

As in the case of progressive education, modern religious education had its origin in a critical reaction from traditional forms of religious educational theory and practice. It is characteristic of reactions that initial criticism is focused upon those elements in the existing system that are felt to be unsatisfactory. It is also characteristic of reactions that they tend to move to extremes in

the opposite direction from the positions from which they react. As a reaction advances beyond its initial stages, criticism tends to spread over a wider area in ideas and practices in an attempt to develop a constructive operative program. In this attempt the relative strength and weakness of specific elements in the position begin to appear. To the degree that a movement has achieved self-criticism, there will be, not one reappraisal, but many, in the course of which certain items are likely to be confirmed and others to be rectified.

It is needless to say that in accepting this assignment I do not presume to speak for progressive religious educators. As one holding a liberal point of view in theology and a progressive point of view in religious education, I am competent to speak only for myself.

I suggest that within the restricted limits of the time at our disposal the present re-evaluation of the biblical outlook of progressive religious education be approached from three points of view: (1) from that of educational theory, (2) from that of practice, and (3) from that of current trends in theology.

Perhaps as representative a statement of the position of progressive religious educators regarding the place of the Bible in religious education is to be found in George A. Coe's *Social Theory of Religious Education*, written in 1917. In discussing the historical method as an approach to an understanding of the Bible he says:

\*An address delivered before the Professors' Advisory Section of the International Council of Religious Education at Chicago, February 10, 1942.

\*\*Professor of Religious Education, Divinity School, University of Chicago.

This proposition does not ignore or minimize the significance of historical material, but points rather, to a vital, experiential way of using it. How, indeed, can the past be anything to us but a "dead past" until we discover by our own experience that there is a continuity between the living and the dead? As a matter of fact, the Bible, even parts of it that quiver with imperishable human interest, are today dead and inert things because their approach was that of the old-fashioned curriculum. The very attempt to exalt the Bible devitalized it, by making it a thing *per se*, to be first known apart from experience and only afterward applied in experience. (Pages 102-03)

If the curriculum is fundamentally a course in Christian living, the Bible will be used at each turn of the child's experience in such a way as to help him with the particular problem that is then uppermost. (Page 114)

(The Bible with its record of religious experience) takes its place as a means that mightily assists in promoting, illuminating, and confirming these contacts, and in extending the Christian fellowship backward to Jesus and the prophets, and forward toward the fulfillment of the prophetic ideals. (Page 113)

In his *What is Christian Education?*, written in 1929, he reaffirms his earlier position:

The biblical criticism that took away the old foundations is now used as a means of illuminating and making inescapable the oldest issues and life-principles that Christianity recognizes as its own. The oldest and the newest, the most alive, the least mechanical and institutionally fossilized. The Bible itself means more, not less, and there is a new zest in the study of it. The secret of all this is that the personal within the Scriptures has been rescued from the old de-personalizing mode of interpretation. (Page 158)

In his *Can Religious Education be Christian?*, 1940, Harrison S. Elliott says:

The Bible is recognized as a record of experience in meeting life's situations with significant insights as to the meaning of life and religion, indeed the most significant record of religious experience available. . . . While the individual goes to the historical material with a formulated problem for which he wishes help in finding an answer, he must pay the price of a comparative study of the historical interpretations in their historical setting. It is not enough to look around for verses or passages in the Bible which may give him a clue. By this method he will inevitably find what in advance he wished to find. (Pages 316, 116)

As for myself, I have throughout my writing insisted upon the indispensable

place of the Bible in religious education. In *Religious Education in the Modern Church*, 1929, I said:

The second objective of religious education may be thought of in terms of assisting the learner in becoming acquainted with the religious experience of the race. . . . These legacies of the race's spiritual past are infinitely precious. Without some adequate acquaintance with this past the present generation would be hopelessly lost and baffled . . . hopelessly bound to the present and incapable of spiritual progress. This accumulated store of experience constitutes an incalculable resource for the interpretation of present experience, for the discovery of the factors of control, and for the tested standards that have grown out of the long human quest for the abundant life which Jesus set as the goal of religion. . . . From the standpoint of religious education, the most valuable of past religious experience is to be found in the Bible. (Pages 42-44)

My *Living Bible*, 1936, is a logical outcome and elaboration of this conviction. It is the thesis of this book that as the Bible was the Living Word at the point of its origin because it was functionally related to the experience of the ancient Hebrew and Christian communities, so it will again become in our day the Living Word only as it is brought into functional relation to the experience of the Christian community in the modern world.

The "Statement of the Theory of the Curriculum," adopted shortly after its creation in 1922 by the Committee on the International Curriculum of Religious Education as the basic philosophy upon which the new experience-centered curriculum was projected, affirmed:

The accumulated stores of systematized experience are sources to which the learner should be directed for help in securing the knowledge required to interpret and control his own personal experience.

The various forms of religious literature are available for religious education because they record the experience which men have had of God and of other spiritual values. The Bible is the incomparable source of such material. (Research Bulletin No. 5, page 39)

In critically re-evaluating its educational philosophy and policy after the lapse of some thirteen years, the International Council of Religious Education reaffirmed this position in 1940, in the

official document, *Christian Education Today*:

The present experience of Christians is the present moment in a long historical process of Christian faith and life. In its essential nature, present experience cannot be dissociated from the traditions of historical experience without distortion, nor neglect the great Christian heritage without becoming superficial and unimportant. In its endeavor to free itself from the domination of tradition and subject-matter and to become a vital experience of life, religious education has sometimes been betrayed into a neglect of a sufficient content of competent knowledge of the nature, the literature, the concepts, and the institutional developments of Christianity. To be a Christian in the modern world, growing persons and groups need to come into possession of a sound working knowledge of the origin, nature, and message of the Bible, the development of Christian concepts, and the growth of the church throughout the world. . . . Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as effective guidance to present experience. (Pages 15, 17)

An analysis of these excerpts from the literature of the movement make it clear that progressive religious educators have stressed three fundamental positions in regard to the Bible. The first is that the Bible should occupy a place of primary importance in Christian education because it is the repository of the experience of the historic Christian movement of which contemporary Christianity is the growing edge. The second is that the Bible can only be rightly understood when it is approached historically, from which point of view alone its functional relation to the growing experience of the ancient Hebrew and Christian communities can be understood. The third is that the Bible can be meaningful and effective as the Living Word only as it is brought into functional relation to the experience of members of the continuing Christian community under the conditions of contemporary life, by releasing its enduring insights, attitudes, and values from the concrete historical context of the past and making them available for use in the changed historical situations of the evolving present.

In any re-evaluation of the biblical

outlook of progressive religious education I would reaffirm these positions as indubitably sound and as essential to an educational use of the Bible.

It is in the area of practice, therefore, rather than theory, that, from my point of view, corrections need to be made. It is of the greatest importance to make this distinction, since there seems to be a much-too-general impression that progressive religious educators have in theory minimized the Bible and tradition and have held content in light esteem. This impression is unfounded in fact. It is in the area of practice that one discovers a considerable lag behind theory.

The reasons for this lag are not far to seek. The creators of curriculum materials for use in the churches, even though they may have had adequate training in the biblical field, especially in the modern methods of historical criticism, social origins, and *Formgeschichte*, are faced with a practical situation of almost insuperable difficulty. Their materials are for the most part used by lay teachers who have little or no training in the biblical field, and who have little or no understanding of modern educational philosophy or of creative method. These teachers are drawn from churches whose attitude toward the Bible is traditional. They themselves were brought up in a traditional view of religion and the Bible. It is small wonder, therefore, that with the accommodations enforced by these conditions both theory and practice should be lamentably distorted in the actual educational operations of the churches. It should be pointed out distinctly, however, that these limitations are survivals of the kind of religious education we had under the older methods of religious thought and life — stereotypes of traditional orthodox Protestant patterns.

In the face of these limitations, it is gratifying to note the testimony of five of the larger and one of the smaller Protestant communions associated with the

International Council of Religious Education which have been among the most active groups in working out a program of religious education in accordance with experiential philosophy of the International Council and a functional use of the Bible. Four agree that more Bible is being used now than prior to 1925. One estimates that from 50% to 60% more is used. Only one indicates that a quantitative decline occurred after 1925, which has since been recovered in a new emphasis upon the Bible. One is uncertain.

All are agreed that the Bible is more effectively used because it is related to the living experiences of the learners. It is pointed out that the effectiveness depends upon the ability and attitude of the writers and teachers to relate the Bible to the living issues of the learners. One communion is introducing the Bible into the text rather than depend upon reference material.

All are agreed that an increasing attempt is being made to give older children, young people, and adults an understanding of the origin and nature of the Bible as a living literature. In one instance an attempt is made to unite this understanding with a selective use of the Bible with reference to specific life-situations. In another instance elective courses on the origin and nature of the Bible are offered for young people. In still another, while the writers avoid raising critical problems, the various portions of the Bible are treated against the background of the historical situations in the Old and New Testaments. One gets the impression that on the whole the selective use of the Bible and an attempt to understand its origin and nature as a living literature move in disparate planes. There is evidence, however, that a sincere attempt is being made to keep these two interests in balance, even though they are not yet integrated.

With these impressions Miss Mary Alice Jones, whose recent investigations

have perhaps brought her into closer touch with the situation among the churches with reference to the Bible than any other member of the International Council staff, is in general accord. She is convinced that the greatest weakness in the present use of the Bible is the lack of an "over-all view" of the Bible as history or literature. She hastens to add that such a view did not exist under the older curriculum materials.

I suggest, therefore, that in the area of practice, there is urgent need for the following rectifications in the biblical outlook of progressive religious education:

First, there is need for a systematic understanding of the nature and origin of the Bible as a whole literature. It is not enough that in the selective use of the Bible in relation to specific life-situations passages should be lifted out of their context. As Professor Elliott has suggested, without due regard to the social situations out of which they arose this may result in using the Bible merely to legitimize and sanction one's own ideas rather than to subject them to the objective tests of a historical movement. But in order to reconstruct the historical and social situations out of which the various parts of the Bible grew it is necessary to understand the development of the whole literature in its functional relation to the evolving but continuing Hebrew and Christian communities. Only so can due regard be had concerning the cultural, intellectual, social, and spiritual levels upon which the concepts and attitudes of the Bible arose. Failing at this point, the Bible sinks to a dead level of religious ideas and values. This, it is needless to say, falsifies the essential nature of biblical literature and results in a tragic disservice to the growth of religious persons and groups.

Second, it needs to be understood, as there is abundant evidence that it is not now, that the functional use of the Bible involves as much this larger historical

view of the Bible as a living literature as it does its selective use in dealing with specific life-situations. It is now quite commonly, if not generally, supposed that the experiential use of the Bible is to be equated with the selection of particular passages to suit specific life-situations. This is a partial and false view arising out of a misunderstanding of both the functional origin of the Bible and its functional use. The use of the Bible in its historical perspective, making it possible for one to see the distances the ancient Hebrew and Christian communities came in their concepts of God, of man, of sin, of moral standards, of suffering, of man's relation to God, and of immortality; making it possible to have a sense of direction; making it possible to see that we as living Christians live and work at the growing edge of a great historical process; and making it possible to glimpse the possibility of Christianity as it creatively makes its way into the undetermined future — all these are as fully functional as the use of fragments from the prophets or the teachings of Jesus, however precious. Only by such a functional use of the whole literature is it possible to abstract the enduring values of the Bible from their datable historic context, as gold is smelted from its crude ore, thus releasing them for use in contemporary situations.

Third, the results of biblical scholarship need to be made available in popular and non-technical terms to lay teachers and to the lay membership of the churches from which they are drawn. The time has come for the affirmative and constructive use of these results. Professor Elliott is right in insisting that "it is necessary for the church to take the question of Bible study much more seriously than it has in the past." By now it should be clear that the functional use of the Bible must be in terms of its functional origin. These results are not known either by the membership of our

churches or by the lay leaders upon whom we must depend for the understanding and use of the Bible with the several age-groups. This calls for a new type of literature regarding the Bible. It calls for much greater specific help in curricular materials. Above all, it places a great responsibility upon the ministers, who, for reasons difficult to understand, have neglected one of their richest opportunities and evaded one of their gravest responsibilities.

All too little time remains for the consideration of current theological trends in the re-evaluation of the biblical outlook of progressive religious education.

It may be fairly said that while progressive religious educators have subjected their educational philosophy and procedures to critical analysis and appraisal, they have for the most part assumed the presuppositions of liberal theology without a corresponding critical analysis and appraisal. In recent years they have been made aware of the theological implications underlying religious education by the influence of the dialectical theology and the sharp criticism of modern religious education by its adherents. The time has come, therefore, when the religious educator must re-examine his theological assumptions as critically as he has his educational theory, since his work is determined quite as much by the nature and function of religion as it is by the nature and ends of education.

The dialectical theology had its rise in a reaction against liberal religious thought with Kierkegaard under the distressful social dislocations in Denmark in the middle of the 19th century. It was further elaborated by Karl Barth in the *milieu* of social disorganizations and conflict in post-war Europe, especially in Germany. In Europe it was further developed and modified by Brunner who differed at important points from Barth. In this country it has more recently been interpreted with further modifica-



tions by Tillich and Reinhold Niebuhr. Born out of social crisis, it has appropriately assumed the designation of "Crisis Theology." Significantly enough, in America it is a post-war phenomenon. Here, as in Europe, its approach to theology begins with a discussion of the "human predicament." In its essential nature it is eschatological. As a reaction from liberal religious thought, it reaffirms the orthodoxy of the Pauline-Augustinian-Calvinistic tradition, whence its common designation, "Neo-orthodoxy."

In its more radical forms, it insists upon: (1) the absolute transcendency of God, set over against man, nature, and the time process as totally other; (2) man as a sinful creature incapable of either originating or effecting any good intention; (3) sin as the central fact of human experience, inherited as an inescapable part of man's estate; (4) the irrational nature of religious experience; (5) the incompetence of human reason beyond prescribed limits to apprehend God; (6) the alone sufficiency of faith beyond these limits as an organ for understanding religious truth; (7) the dilemma of human experience in which man faces conflicts which he is helpless to resolve; (8) the cataclysmic and miraculous operation of grace dependent wholly upon the arbitrary will of God; (9) the authority of the Bible the interpretation of which is amenable to historical method or man's critical intelligence only in its historical relevancies, but the understanding of whose message is accessible only to faith. In its radical form dialectical theology is a revolt against self-reliance, the social gospel, and rational religion. It distrusts experience except as it is a response to God's initiative. It is highly sophisticated and pessimistic. It finds the root of the incompetence of man's reason, aside from the fact that it is corrupted by sin, in the fact that it starts with present experience and is blinded by optimistic confidence that obscures the superficiality

of man's assumed knowledge and the deep tragedy of man's helpless predicament. Notwithstanding his socialism and his recent activities with reference to the war, the more recent development of Barth's theological thought has been a recession to a still more radical appeal to the authority of the Word of God in the Bible, but now entirely apart from the existential situations of man's experience, accessible only to such faith as God of His own sovereign choosing grants to whom He will.

As over against this system of ideas, the progressive religious educator holds that an objectively real God and man sustain reciprocal relations, seeking and finding each other at the point where man interacts with his total world of reality. He sees man as a child of God created in the long process of emerging forms — a process still creatively going forward. He sees man's kinship with God in his human endowments of intelligence, his ability to appreciate and create values, his capacity to weigh alternatives and to make choices, and his ability to organize his personal and social behavior in terms of great historic and emergent values. In his freedom to choose lie alike his sins and his virtues, as well as his responsibility to the moral order of the Universe. He sees God's grace operating through the normal processes of nature and growth. To him revelation comprehends the reciprocal elements of discovery and disclosure. He respects the findings of the physical, biological, and social sciences. With him faith and intelligence are inseparably interrelated as phases of his dynamic relation to his objective world, mutually sustaining and informing each other. To him man's situation at any given moment or in any given period is to be viewed in the long perspective of history as a process involving many complex factors and many temporary dislocations. To him it is impossible to speak of Christianity in general and abstract terms, but as a



*process* involving many historical phases and always in relation to its interaction with a changing cultural world, in which Christianity is constantly undergoing re-interpretation and recreating its heritage of faith and life. To him the Paulinism upon which the dialectical theology chiefly initially rests is itself the product of one of these datable periods in which the Christianity of Jesus is already undergoing re-interpretation in relation to the pagan Graeco-Roman world of the first century, and is something quite other than the religion of Jesus as reported in the Synoptics. In this the dialectical theology, like the orthodox tradition of Christianity, is more Pauline than Christian. To him the introduction of original sin as an extraneous force obscures the realistic situations which life presents and leads to their misinterpretation and mishandling through the introduction of a radical subjectivism. To him the so-called "realism" of the dialectic theology is superficial, illusory, and blinded by immediacy, lacking historical perspective, and paralyzed by a distraught anxiety and self-degradation.

From my point of view, the current "realistic" theology falls definitely within the Pauline-Augustinian-Calvinistic-Barthian tradition, being the older mode of thought diluted by an empirical liberalism.

Between these structural systems of theology, oriented as they are in diametrically opposite directions, the modern religious educator must choose. Karl Barth is entirely right. If one accepts this system of ideas there can be no religious education as we know it. Nor can I see any tenable middle ground. Those who have criticized modern religious education from the point of view of the dialectical theology have yet to show how a system that does not repudiate the modern educational procedure

would be worked out in a constructive program of nurture. Barth is at least consistent in such a repudiation.

On the specific point of biblical outlook, under analysis the dialectical summons back to the authoritative revelation of the Bible turns out to be a summons to adopt a particular *interpretation* of the Bible, uncritically taken over from traditional orthodoxy and highly emotionalized, although it is only one of many possible interpretations supported by a tradition which through the fortunes of history is a survival of many potential traditions. The repudiation of critical intelligence as a means of arriving at the message of the Bible as a living literature and the substitution thereof of irrational faith not only divorced from reason but set over against it, opens the way to a subjectivism and unrealism that destroys the Bible as a record of God's revelation in history as amenable to description and analysis and appraisal as any other record of history. Even the results of historical criticism, from the dialectical point of view, must be tested and validated by irrational faith.

From my point of view, therefore, and I speak only for myself, the choice of the modern religious educator is forward to an even more radical application of the historical and functional approach to the Bible as the only basis for a genuinely realistic religious education that insists upon facing the facts of our existence, upon seeking with the help of Divine guidance to understand the factors that are involved in our experience, and upon whole-hearted commitment to the solutions that yield themselves to critical analysis in the light of the progressive revelation of God in the experience of the continuing Christian community as disclosed in the living literature of the Bible and in the experiences of the living present in which God is as creatively at work as in any historic past.

## "BOTTLENECK" IN RELIGION

GEORGE A. COE\*

**R**ELIGIOUS education is confronted by an anomaly. If we contemplate religion as a dynamic factor in American culture — as one of the determiners of the course of events in our society — what we find resembles a great army engaged day after day in multifarious camp activity but unready for battle.

The activities of religious bodies and of their members are enormous in number, and they permeate our society. The aggregate cost is mountainous, and it is regularly paid as if there could be no question that desired results are obtained. Our ecclesiastical, inter-ecclesiastical, and related organizations have the appearance of power effectively applied. Yet increasingly and without contradiction it is asserted by both churchmen and outsiders that religion has only a weak hold upon modern society.

We have come upon a time when learned publications can discuss major interests of humanity, even those that are distinctly ethical, with scant reference, or none at all, to the pervasive presence of religion. The religious educator deals with matters that he thinks are entitled to first place in any scheme of priorities in human conduct; but if he is observant he knows that in the management of affairs other scales predominate — they predominate even in the affairs of "the faithful". Moreover, though religious thought has been ac-

customed to say that the supreme power in history is God, today even ecclesiastical fingers rarely point to any current event as a sign of his activity. Instead, there is a marked tendency to use God as a subjective refuge from objective events, and there is even a disposition to save theistic faith by declaring the unlikeliness of God to man and all his doings.

Contemporary religion in America does exhibit a certain toughness. It rejects the status of an "aside" to which modern culture more and more assigns it, and in two contrasting ways it claims for itself everlasting self-sufficiency. One of these ways is the enrichment of worship. The number, the expense, and the architectural taste of structures built specifically for worship within the last half century, together with the vastly increased care bestowed upon what goes on within them, if it could be taken as an index of efficiency, would mark religion as perhaps the most vigorous element in our culture. But worship, looked at as an application of human energy, is an operation of worshippers upon themselves, specifically upon their subjective states. That the subjective effects of worship have immediate values for the worshipper need not be questioned; what is questionable is the objective outreach of these effects. Moods influence conduct — this we know. Worship does have some objective results. But, if one were asked to name one important recent social event that has issued out of worship, what would one say?

A second way of claiming everlasting

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\*Honorary President of the Religious Education Association. Professor of Religious Education (retired), Teachers College of Columbia University.

self-sufficiency is the affirmation of ideals that outrun current practice, and therefore seem to bespeak a standpoint that is independent of time. Within the present century ideals for the social order have been freshly formulated and resoundingly proclaimed. It is noteworthy that some of them have implied that there is ethical need for a redistribution of power in our society. In a study of the influence of these pronouncements, F. Ernest Johnson (*Information Service, June 20, 1942*) says that "with certain exceptions, little concrete evidence can be found as to the efficacy of religious efforts towards social change." The exceptions that he notes are the prohibition movement, the increase in the will to peace, and the promotion of cooperatives and credit unions. He thinks that pronouncements upon economic relations have had some effect, but he stresses the obviously superior effectiveness of "defensive action by groups in their own interest" — labor, for example. Further, he calls attention to the astounding fact that the present emphasis in theological thought actually brings into doubt the validity of the concept of a Christian social ethic!

The term "bottleneck", recently adopted to describe, first, the slowing of automobile traffic where roads become narrow or crooked, and then delays in munition factories through failure to coordinate their powers and resources, applies with something like precision to our religious situation.

Here is power that unquestionably is enormous; unquestionably it points in ethical directions; it has instruments of potential effectiveness; its followers are sufficiently numerous to influence the course of events profoundly. Yet it is fair to say that the religions to which we Americans adhere have not made up their minds what to demand of this world. In particular, they have not made up their minds as to a truly ethical

distribution of power within our populace.

It is true that all of them, when they speak as Americans to Americans, acknowledge the validity of democracy as against fascism. This acknowledgement has value, and there is no occasion to doubt its sincerity. What has to be questioned is its clarity, self-consistency, and applicability to concrete conditions. It is, in fact, beset with ambiguities. Neither Catholicism, Protestantism, nor Judaism presents a clearly democratic front with respect to the place of women in the church and in society; nor with respect to the democratising of economic power; nor with respect to anything fundamentally democratic in the nature of God. Neither Catholicism nor Protestantism in most of its main forms has achieved a democratic attitude towards church-and-state relations.

The issue between fascism and democracy involves the concept of authority in every one of its aspects — legal, scientific, ethical, and religious. The fascist leaders know this, and they plan accordingly; yet our contemporary religions present no comprehensive view of the desirable control of men by men. Authority connotes power, actual or intended. By this time we ought to understand that if we accept democracy as an ethical principle we must undertake a general re-organization of the control of men by men in our own country. For this our religions are not prepared. There is a "bottleneck" in them and in their teaching.

The Godward side of religion is affected not less than the manward side that sometimes is dubbed "merely" ethical. Worship, as a factor in religious education, though it looks towards control of men by God, cannot be abstracted from the control of men by men. For, if one's conscience in the hour of worship be unalert to the ethical actualities of human life, any sense of

divine fellowship that one may attain acts as a tacit divine approval or indulgence of the power-distribution in which one already acquiesces. Worship may include critical re-valuation of human relations, but it does not necessarily do so. In any case human goodness and divine goodness have for the worshipper one and the same ethical quality.

The characteristic procedure of religious education under these limiting conditions is "the teaching of ideals". Here we come upon a fundamental issue in education. It arises out of the difference between cherishing an ideal and taking or yielding power. The issue is present in the public school as well as the church school. Ten years ago (in *Educating for Citizenship*) I pointed out as the great weakness of our public schools, which confessedly have not produced an alert citizenry, a deficiency in the treatment of political sovereignty and such correlates as obedience and loyalty.

Our teachers believe in popular sovereignty, of course, yet they make loyalty and obedience almost identical with acquiescence in the ways that sovereign power is employed by the present generation of adults. Instead of this, teaching should have the effect of gradual, cautious, intelligent, and convinced assumption by each new generation of the specific functions of the sovereign. That is, in and through the school, society should transfer from one generation to another actual power, not merely ideas and sentiments about power together with habits of mere acquiescence.

The church school has a corresponding weakness. The teaching of religion does transfer ideas and sentiments from one generation to another; it does secure assent to ideals. But for the most part it does not endue these ideals with energy beyond that of a hope that somehow, sometime in an indefinite future, they may prevail. There is little instruc-

tion with respect to the present distribution of power; there are few hints of the ethical necessity for a redistribution of it. Some teachers do perceive that *logically* their own religious ethics collides with the economic base of power-distribution in the United States, but what can such a teacher do about it except

"trust that somehow good  
Will be the final goal of ill"?

The one instance, in our time, in which the teaching of religion by Protestants became an actual struggle for power is the prohibition movement, the power aspects of which were fumbled.

Our theme opens a wide vista. One would like to examine the power-aspect of the present movement of Catholics and of some Protestants for a part in the control of our public schools; the power-aspect of the ethics of race-relations; the power-aspect of the ethics of sex and of the family; the power aspect of our agencies of entertainment and of public information, and the power-aspect of research, with all of which any ethically comprehensive religious education would concern itself.

Instead of spreading our discussion thinly over several items, however, it will be better to devote the few remaining paragraphs to our greatest single difficulty, namely, the relation of religion and of religious education to economic power. The function of religion in this area is conventionally conceived as the regulation of subjective states. The ethical necessity of a redistribution of economic power is not often explicitly recognized. The "profit motive" is sometimes questioned, but even when the workings of it are condemned, as at the Delaware Conference, no move is made towards taking away the opportunity for indulging it. The present distribution of power is left substantially undisturbed even in thought. There has

been concern about unbrotherly relations between employers and workers, yet the ethical validity of the master-and-servant distribution of power has not much interested Protestant or Jewish thought, though it has been considered by Catholic thinkers. Yet here is the razor-edge of the most difficult religio-ethical problem.

The lack of appreciation of its sharpness is illustrated by the reactions commonly made to the basic shift of power that has occurred in Russia, namely, abrogation of the opportunity of A to exploit for his own profit the hunger of B. This change has not decreased the opportunity of men to help one another — rather, it has opened avenues to many kinds of mutual help; but it has enormously reduced the alienation of person from person, and of class from class that occurs wherever, by virtue of material possessions, one man wields power over another.

What, then, might one expect an ethically developed religion to do with respect to this ethically good endeavor by a great people? The obvious answer is: To hail the goodness of the endeavor, to distinguish clearly between it and other phases of the revolution that may be either good or bad, and to determine whether the evils that have accompanied the shift of economic power have been produced by it, or instead are barnacles upon it.

No American religion has done this. Catholicism, for its part, has defended private profits, and it has approved the inequality that inheres in the master-and-servant relation. American Catholics support American political democracy, but their reluctance towards economic democracy is so related to their opposition to democracy in the church that they unwaveringly support a pope who supports Franco in his deadly enmity to both economic and political democracy.

Our non-Catholic religions, Protestant and Jewish, are to all intents and purposes either antagonistic or non-committal towards the ethical transformation in the relation of man to man that has been undertaken in Russia. Instead of facing *this* question, the references to the USSR that emanate from religious leaders almost invariably discuss something else, as for example, the restrictions that have been placed upon the teaching of religion, and other real or alleged evils.

It is necessary to say "or alleged" because of the remarkable, almost unbelievable, lack of religious interest in the ascertainment of the truth. Instead of eagerness for knowledge upon which to base value-judgments, there has been drifting with the main current of non-religious, non-ethical political and economic emotion with respect to the Soviet Union.

When an eminent English ecclesiastic, the Dean of Canterbury (in *The Soviet Power*), endeavored to enlighten us with respect to Soviet conditions with which he had become familiar, how was his endeavor received? To a small extent, with heat. "He is a renegade Christian", said a clergyman to me. When I asked what specific statements in the Dean's book were untrue or un-Christian, the clergyman was unable to say. One overheated reviewer declared in substance that the Dean wilfully withheld the truth, but again specifications were lacking. But the general reaction was failure to react; it was coldness and disinterest. Religious leaders themselves did not perceive that the Dean was performing, with whatever degree of skill or un-skill, a necessary function of religion. If he did not perform it skilfully, provision should have been made for doing so.

The existence of inertia upon the part of theologians may be surmised if not



inferred from the smallness of the ripple that John Macmurray's works have made in this country. Though there has been languid recognition of him as a brilliant thinker, the content of his thought has not been felt as containing a challenge that must be answered. If his interpretation of history (in *The Clue to History*) is correct — if it is as much as *half* true — then the Jewish-Christian religion has ethical greatness and power beyond all that it is accustomed to claim for itself. But an uncomfortable kind of greatness! Why does not theology either clap its hands or else refute Macmurray?

An explanation of the numbness in current religio-social ethics need not be offered, for the social influences involved are by no means subtle. What should concern us at this point in our discussion is the future of religious education. My own opinion is that we are confronted by an inescapable dilemma of the utmost sharpness. We shall either enter into and promote the cause of an ethical re-distribution of economic power, or we shall become purveyors of religious sentiment as a substitute for righteousness. We shall strive to move on from what democracy we already have towards economic classlessness, or else, relinquishing the ethical gains that the religious-education movement has made in the last half century, we shall commit the spiritual forgery of putting the image of God upon the coins of a privileged class.

The immediate need is realization that there is no third alternative. Let anyone who thinks there is a third alternative make the experiment of formulating a corresponding plan for curriculum, worship, and service. He will find that he has planned for silence or equivocation at ethically crucial points. The consequence for intelligent self-commitment to religious education as a vocation is serious enough. One must choose between the risk of crucifixion

upon some modern Calvary and the risk of spiritual paralysis.

As far as the religious-education movement is concerned, the upshot of what has been said is that a period of intense, cooperative re-study of our old problems is in order. Five directions of this study may be indicated:

(1) Re-study of both content and method of instruction — of the content, with reference to intelligence upon present-day ethical issues, especially in the economic sphere; of method, with respect to the growth of pupils in analytical thinking upon customary morality and piety.

(2) Re-study of activity, service, and worship as features of the church-school program, with reference to the gradual assumption by pupils of actual power in the church and in the community. The inclusion of adult education should be of assistance in the resultant reconstruction of the concept of gradation.

(3) Re-study of religious education as a method of institutional self-criticism and redirection. This applies to churches and their departments, to theological seminaries, and to inter-church bodies. It presents an almost new problem to the church school.

(4) Re-study of social authority in its widest scope, with a view to the possible clearing up of inconsistencies, ambiguities, and strains in the relation of churches to the state and to one another. If strains between church and state, or between church and church must be accepted, study of this kind should make issues clear, and it should reduce animosities.

(5) In and through all this, re-study of the meaning of God, which should result in rejuvenation of the personal experience of divine fellowship, and both deepening and broadening of the fellowship of man with man.



# RELEASED TIME IN NEW YORK CITY

A SYMPOSIUM BY IMOGENE M. MCPHERSON, BEN M. EDIDIN

AND THOMAS A. RYAN

**I**N THE March-April, 1942, issue of RELIGIOUS EDUCATION, appeared an article, "Released Time for Religious Education in New York City," by Walter H. Howlett, Executive Secretary of the Department of Religious Education of the New York Federation of Churches. Dr. Howlett traced the historical background and the recent development of the program of religious education on released time in New York City, and indicated some of the administrative problems the committees have had to face.

In the present symposium three people who are very close to the Protestant, Jewish and Catholic aspects of the program describe the curricula prepared for children of their respective faiths, and suggest the educational approach which underlies it.

## I

### THE PROTESTANT PROGRAM OF TEACHING

IMOGENE M. MCPHERSON\*

**A**LTHOUGH reports in regard to "released time" for religious education seemed to indicate that it had succeeded in other parts of the country, there were grave doubts at first as to the possibility of its functioning in New York City. The heterogeneity of the population, the vociferous opposition to the plan, the immensity of the undertaking seemed almost insuperable barriers. On the one hand were those who advocated the plan as a means of society's salvation; on the other, those who bitterly opposed it as the opening wedge for abuses which would creep into the public school system and ultimately destroy democracy. Between these ex-

tremes stood those who showed mild curiosity or eagerness to try it out, thousands who neither knew nor cared about the whole matter, and many who saw both its advantages and its limitations.

Within the groups of those who saw in released time an opportunity to make the child's religious heritage more nearly an integral part of his education, there was wide divergence of opinion as to what the curriculum should be. There were those who felt that learning in released time should be closely correlated with public school subjects and that it should lift into consciousness the religious values in social studies, in English, and in science. Others were sure that it should take the form of an extended weekday session of the Sunday church school. Still others, who hoped to reach a large proportion of unchurched children, asserted that the released time work should be carried on with little reference to other church-school programs. Some expressed the opinion that released time should be

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used for instruction only, and the Sunday session should be confined to worship. Some desired to have everything center around the life and teachings of Jesus. Old Testament materials were to be selected and taught in their relationship to him, either as pointing toward his coming or indicating the nature of his ministry or as something which he also studied as a boy. Here and there voices were raised in favor of an experience-centered curriculum. Some thought the solution lay in an association of current problems with comparable Biblical situations.

Grades three through eight are at present included in the New York City program. Each pupil has about fifty minutes weekly for thirty to thirty-two weeks yearly for six years. The Curriculum Committee faced the problem of just exactly what would be of most value that could be accomplished with these pupils in the time available.

Several pertinent facts were discovered in the one term of limited experimentation in the spring of 1941. First, under the regulations set up by the Board of Education, whereby no announcement of released time could be made in public school, the majority of children in weekday classes of religion would probably be those who were already in church schools. Second, the pupils' knowledge of the Bible was scanty and fragmentary and their understanding vague. Third, no one set of curriculum plans could ever be accepted by all groups.

The Committee debated the feasibility of either preparing more than one curriculum outline or of suggesting areas of study and recommending books which might be used in each. After considering the problems of giving efficient help to so large a group of teachers, the facts brought out in the time of experimentation, the demands of diverse communi-

ties, and the vacation church school program for which units of study are planned which involve research, trips, community exploration and intensive activities, the Committee drew up the following curriculum outline for released time:

The curriculum is to be divided into three cycles of four semesters each. Each semester's work is to be a separate unit so that children may begin with any unit in a cycle and go through without handicap.

### CYCLE I

#### "If We Had Lived In Bible Times" (Third & Fourth Grades)

A. Wandering Peoples. Old Testament. Fall 1943. A unit on shepherd life in early Bible times.

B. Dwellers in Cities. New Testament. Spring 1944. A study of Jerusalem in the time of Jesus and the implications of his teachings for life in New York today.

C. City of Zion. Old Testament. Fall 1942. A unit on life in Jerusalem in Old Testament times, with a study of some of the proverbs which grew out of the life of the people in those days.

D. Boyhood of Jesus. New Testament. Spring 1943. A unit on the village of Nazareth with particular emphasis on the boyhood of Jesus, and concluding with a study of Jesus' trip to Jerusalem at the age of twelve.

#### Sources:

*Child Life in Bible Times*, by Taylor.  
Mimeographed materials

### CYCLE II

#### THE STORY OF THE BIBLE PEOPLE (Fifth & Sixth Grades)

A. Establishment of the Hebrews in the Promised Land. Old Testament. Fall 1943. The story of the Bible people up to the time of King Saul, their struggles for a place to live and the development of their understanding of God.

B. The Kingdom and the Prophets. Old Testament. Spring 1944. The story of how the Hebrews became welded together as a people.

C. Israel and the Prophets Among the Nations. Old Testament. Fall 1942. The story of their development through the tribulations of war, the exile and the return.

D. The Life of Jesus as Seen Through Peter's Eyes. New Testament. Spring 1943.

#### Sources:

*The Bible*  
*The Romance of a People*, by Howard Fast  
*Stories of the Prophets*, by Landsman  
*The Prophets*, by Cohen  
Mimeographed materials

## CYCLE III

(Seventh &amp; Eighth Grades)

A. How the Early Church Began. New Testament. Fall 1943.

B. What it Means to be a Follower of Jesus. New Testament. Spring 1943.

Sources:

The Teachings of Jesus as Recorded in the Bible.

*The Ethical Teachings of Jesus*, by E. F. Scott*What Boys and Girls Are Asking*, by Des Jardins*Followers of Jesus*, by Whitehouse

C. The Church in the World Today. Fall 1942.

Source book:

*Our Living Church*, by DesJardinsD. (a) A Panoramic View of the Bible.  
(b) The Devotional Use of the Bible. Spring 1944.

The dominant purpose of the curriculum from Cycle I up to and including Unit A of Cycle III is to help children understand and appreciate the religious experiences of Bible people. They will be helped to re-live those experiences through stories, through pantomime, choral reading and other forms of dramatics, through imaginative writing, conversation, meditation and worship.

In the Old Testament units there is frequent reference to the New Testament for clarification and interpretation.

The four-semester cycle plan was made so that where groups were not too large two grades could be combined. This cuts the cost of teaching and enables churches to make advantageous use of their buildings.

## OBSERVED VALUES

Although the first curriculum cycles have as their primary aim knowledge and understanding of the Bible people, other results, including development of attitudes and changes in action patterns are attested in many ways.

In a quiet time of meditation at the close of the Kingdom stories, children considered what things had led to the division of the Kingdom, what desires and interests had loomed large in the lives of the ruling group, what things were magnified in their lives.

Out of the discussion came this group poem:

Leader:

A beautiful sunset;

A starry sky;  
A colorful rainbow;  
The scent of pine trees in the rain;  
A prayerful church;

Group:

All these things magnify the Lord;  
O that MEN would magnify the Lord!

Leader:

Desire for money;  
Striving for power;  
Thinking of unimportant things;

Group:

These things make us forget the Lord;  
O that men would MAGNIFY the Lord!

Leader:

Powerful machinery;  
Millions of dollars;  
Enormous strength;  
National victory;

Group:

All these things men magnify, and forget the Lord;  
O that men WOULD magnify the Lord.  
O magnify the Lord with us,  
And let us exalt His name together.

Near the end of a semester's study of the prophets a group of seventh grade pupils looked about their city with new understanding. These modern spokesmen for God stated their messages forcefully:

"Hear the word of God, ye children of New York, for God is concerned over you! Ye quarrel in your homes, ye swear in the presence of your children, ye close your eyes to the poverty of the poor. Instead of helping your neighbors, ye try to get more for yourselves. If ye would but help your neighbors, perhaps you would feel more at ease with yourselves. Perhaps if all the people of the world would go back to the Lord, there would be no war."

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"Ye who believe and trust in the Lord, stop this unreligious foolishness. I have seen all your sins — drinking, gambling, and all the unnecessary luxuries. Ye must believe in the Lord and obey His will. Now in these dangerous times we need the help of the Lord."

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"Hear the word of God, ye children of Throggs Neck,  
For God is concerned over you.  
The thief is a beggar who is hungry for money.  
The people are poor but not slaves to the rich.  
That is the way of the Lord, ye people of Throggs Neck."

Perhaps the most outstanding development was the change in attitude toward children of other faiths. One

of the objections to released time was based on the fear that segregation of children into different religious groups would break down the democratic unity and understanding which many believed existed among children in public schools. It was thought that public school children were largely unaware of religious and racial affiliations and that released time would create prejudice and discrimination.

While doubtless each group of children in released time schools cherishes a deeper understanding and appreciation of its own religious heritage as a result of released time, it is true, at least among Protestant groups, that attitudes toward Catholic and especially Jewish groups have definitely improved. A new cordiality and concern is evidenced in a study made by a student in New York University. Teachers report several instances in which specific antagonisms have been modified or overcome.

One fifth grade boy indicated the reality of his learning when he wrote, "I think I learned a lot in released time school. I want to act like what I learned about."

The following composition was written by a Negro girl at the close of the year:

#### THE LITTLE LAND BRIDGE

How would you like to live on a little Land Bridge?

A little bridge where people push you and rob you and capture you.

Ah, how awful it must have been for the Hebrews.

God helped them all the time.

Nobody could kill all of them.

They are living today.

But people are still hurting them.

We must pray to God to help them now as

He did on that little land bridge many years ago.

Dear God please help the Jews in all lands. Help people to remember Abraham, Isaac, David, Solomon and Saul and Joseph too. Teach us how to love. Amen.

Perhaps the new understanding and appreciation which came to the children were partly a reflection of the change

in attitudes of religious leaders in local communities. For the work of Catholic, Protestant and Jew had to be coordinated if released time was to maintain a dignified, orderly way of procedure which would command the respect of the community. As groups have worked and planned together, there has been, with rare exceptions, a constant growth in respect and understanding among neighborhood and city leaders of differing faiths and of different denominations.

#### RELATIONS WITH THE PUBLIC SCHOOLS

Public school teachers and principals have for the most part been favorable to the work. They have responded to invitations of religious educators and ministers to attend meetings after school hours to discuss the program. The Protestant Teachers Association and individual teachers have contributed money to the support of the work. But all this is done as members of the community, for school regulations prohibit any participation by the public school teachers or officers in their professional capacity. However, difficulties in administration which involve relations with public schools are ironed out in conference between interfaith leaders and a representative of the Board of Education. Adjustments of public school program are made so that children are not penalized by absence from classes during the hour and are not encouraged to remain in school by especially attractive programs.

There are many leaders among all faiths who believe teachers in public schools should be allowed to pass out among pupils in the classroom the parents' request blanks, issued jointly by the three faiths in each community. On these cards all released time centers are listed. These leaders believe it would be no violation of the state law, and that it would secure the enrollment of many unchurched children who have no way of knowing about the program be-

cause enrollment must now be done through the churches only. But the Board of Education, representing a complex population, thinks the plan undesirable.

It was hoped in the beginning when plans were being made that released time hours could be staggered throughout the school day, so that the peak load of classes would be lighter and so teachers could be engaged for full time. The best arrangement that could be agreed upon was to stagger the day of dismissal by boroughs so that three afternoons of the week could be used instead of one. But last year an experiment in staggered time was carried on in one of Harlem's most densely populated areas. All third grade classes were dismissed on one day, all fourth the next, and so on.

The present peak-loading of the schedule necessitates the securing of a large number of teachers. About four hundred were teaching in interdenominational centers last year, besides about an equal number in denominational schools. The number needed is steadily increasing as the movement spreads.

#### SUPERVISION

To find enough teachers who measure up to the standards set by the Committee on Curriculum and Personnel, and then to place and train them, is a major enterprise.

Last year four all-morning coaching conferences were held before the schools opened. In almost every instance a staff conference with a supervisor was held on the field prior to the opening of each center. Detailed plans were made for conducting the schools, including such items as the most efficient arrangement of furniture, the storing of supplies, caring for children's wraps, just how the classes would enter the building, which teacher would be stationed where as the children arrived, how registration would be conducted — all to the end that the centers might start smoothly

and efficiently.

Throughout the year eleven city-wide teacher conferences were held. Two college classes were tied in with the released time program, one at New York University and the other at Biblical Seminary. Directors of released time work conducted these classes and supervised student field work.

Small committees of about fifteen selected teachers met frequently for curriculum planning. They shared with each other the plans they had found effective. They took session planning assignments and brought them into the group for criticism.

Supervisory visits are made about every five weeks. Staff conferences usually follow such visits, often supplemented by letters and private office conferences.

Problems of discipline, of too large groups, of inadequate equipment in some of the churches, of occasional retarded children who disrupt whole groups, of ineffective teachers here and there, are perhaps an inherent part of the pattern.

#### CONCLUSION

That the whole program falls far short of two of its main objectives is evident. It is not reaching a large percentage of unchurched children; it does not make religious education an integral part of general education.

But it does afford children additional opportunity for the systematic study of the Bible and other parts of their religious heritage. Many children comment with wonder on the fact that all the fragmentary stories they have heard "fit together". They say that now they like Sunday school better and that they like to go to church, for now they understand better what the teacher and minister are talking about. Public school principals and teachers report greatly increased interest in Bible readings in assembly.

There is more careful planning and supervision than is now found in the



average Sunday school and on the whole the level of teaching is good. This and the fact that it is given time on their regular public school education program gives released time education a dignity and standing in the minds of children. "They take pride in going", reported a mother for her son and daughter.

Although the time may be far distant in New York when religion will be a part of every child's public school education, the number of those already reached is sufficient to challenge us to make the best possible use of the present opportunity.

## II RELEASED TIME PROGRAM IN JEWISH CENTERS

BEN M. EDIDIN\*

AS is well-known, "released time" was accepted most reluctantly by the Jewish Community of New York City. Various organized groups, including the rabbinical bodies, opposed its introduction as violating the cardinal American principle of separation of church and state, as well as on other grounds. In more friendly circles, the possibility of any effective instruction in one hour per week was seriously questioned. These and other factors have determined the extent of released time programs among the Jews, as well as the nature of the educational program.

It was felt that the assembly was the simplest and most expedient method of giving religious instruction to large numbers of children within the limitations of one hour per week. It would not involve a large budget for teachers, and would not give parents and children the impression that this was a school on a par with the daily afternoon Hebrew school or even with the Sunday religious school. Time has proven this view to be correct. In all but several of the existing twenty-five released time

Jewish centers, the assembly form of instruction is now in practice.

The content of the curriculum was not determined, of course, by expediency, but was rather established on basic principles of Judaism; on Torah or Study, on Avodah or Worship, and on Gemiluth Hasadim or Deeds of Loving Kindness. During the weekly assembly, Avodah takes the form of a worship period and of holiday ritual. The Torah element includes reading selections from the biblical "Portions of the Week," holiday stories, Jewish historical characters, discussion of Jewish events, and singing. Gemiluth Hasadim includes contributions to welfare funds and other activities of a religious and communal nature. Hebrew, in the form of benedictions, short prayers, ritual terms and songs, is also part of the program. The children receive mimeographed weekly lessons, holiday pamphlets, the bi-weekly children's magazine *World-Over*, and similar materials. In addition, released time pupils are invited to attend the children's Sabbath services and the festival celebrations conducted by the congregation or school.

These principles may be illustrated by the

### OUTLINE OF WEEKLY THEMES FOR 1941-42

#### *October*

1. Opening Session — no special topic.
2. Columbus Day — What America Means to Us.
3. The Covenant with Abraham — Suggested by biblical "Portion of the Week."
4. The Jewish Home and Family — Suggested by biblical "Portion of the Week."

#### *November*

1. Balfour Day — The New Pioneers in Palestine.
2. Armistice Day — Our War Aims.
3. Jewish Book Week — Jewish Books for Jewish Children.
4. Thanksgiving Day — Its Meaning to Us.

#### *December*

1. Biblical Names — Suggested by "Portion of the Week."
2. Hanukkah — Story of the Maccabees.
3. Hanukkah — The Festival of Light and Liberty.
4. Winter Vacation — No Session.

\*Director Extension Activities Jewish Education Committee of New York.



*January*

1. Moses: Prophet, Leader and Teacher — Suggested by "Portion of the Week."
2. Bialik, Great Hebrew Poet — On the occasion of his birthday.
3. The Sabbath, Its Meaning and Customs.
4. New Year of the Trees.

*February*

1. Early Jewish Pioneers in America.
2. Lincoln's Birthday.
3. Washington's Birthday.
4. Purim — The Feast of Esther.

*March*

1. Feast of Esther.
2. The Temple of Jerusalem — Suggested by Prophetic Reading of the Week.
3. Passover — Story of the Exodus.
4. Passover — Its Meaning and Customs.

*April*

1. Spring Vacation — No session.
2. Tzedakah — Charity and Social Justice.
3. Lag Be'Omer — Story of Rabbi Akiba.
4. Lag Be'Omer — Story of Bar Cochba. The Festival and its Customs.

*May*

1. Mother's Day.
2. Shavuoth — The Giving of the Ten Commandments.
3. Shavuoth — Pentecost, Its Meaning and Customs.
4. Decoration Day — Final Session.

It is to be seen, then, that the curriculum is both flexible and functional, determined by the calendar of Jewish festivals and of American patriotic holidays, by the biblical Portions of the Week as they are read in the synagogue on the Sabbath, and by Jewish communal events as they occur. The emphasis is on experience, rather than formal study; worship and holiday observance being the main strands in the program. The children, of course, learn a great deal from the stories, and they also absorb many facts and ideas of a religious educational value contained in the prayers, songs, ceremonies, biblical selections, current news and community events. Through questions, discussion, quiz games and similar methods, the essentials are constantly summarized and reviewed for the pupils.

How effective this program has been must be judged, for the time being, from the reactions of children, teachers and parents, since no systematic testing has been done heretofore. As to the

pupils, their attendance has been quite regular and their attitude one of cooperation and respect. The large majority return each semester. The parents have offered no complaints, which may be taken as an indication of satisfaction on their part. The teachers in charge of the work, many of them Rabbis, are unanimous in the opinion that the hour is being well spent, but add in the same breath that it is woefully insufficient for any basic religious training.

It was hoped that a considerable percentage of released time pupils would enroll in the daily afternoon classes or in the Sunday morning classes. This has materialized only to a limited extent thus far. On the other hand, the fear that pupils of the established schools would be withdrawn in favor of released time has proved groundless. Neither have there been any reports of negative effects on the relationships between Jewish and Christian children as a result of each group's going to its own synagogue or church.

About two-thirds of the Jewish children enrolled in released time groups receive no other Jewish education, while about one-third attend also an afternoon school or a Sunday school. There is a likelihood that the number in the second category will increase in the future. Rabbis, principals and teachers are beginning to see the released time hour as an opportunity for giving additional instruction to regular pupils. In one center, for example, practically all pupils of the Sunday school attend also released time. Several daily Hebrew schools, as another example, have their pupils come for choir practice, Bar Mitzvah and confirmation instruction, arts and crafts, and similar religious educational activities.

While each released time Jewish center is an autonomous unit, conducted by a congregation, Hebrew school or community center, they all receive general guidance as well as practical service

from the Jewish Educational Committee of New York. The guidance is provided through the curriculum and materials of instruction and through conferences and personal visits. Periodic meetings are held to formulate the program, outline the content of the materials, and evaluate the work in general. Centers are visited at least once every term by a member of the staff. In addition, the Jewish Education Committee has provided special music teachers to centers having a large enrollment. The active assistance of the Jewish Education Committee has undoubtedly been an important factor in the development of released time in the Jewish community of New York City.

### III

#### THE ROMAN CATHOLIC PROGRAM

THOMAS A. RYAN\*

THE aim of Christian education is to assist the individual in the acquisition of that knowledge and of those habits that will enable him to lead a thoroughly Christian life as a true citizen, a man of character. Believing that this aim is best realized through the full-time religious school, the Roman Catholic Church maintains such religious schools at her own expense. In so doing, she exercises in common with other religious groups a thoroughly American right. In the religious school a religious philosophy of life permeates every activity, the better to prepare for a well-integrated life, here and hereafter, in the Kingdom of God.

In the absence of an integrated religious education program for about half of her children, the Roman Catholic Church, as other churches, has resorted to other means. Released time from the public schools is one such means. Through it, a Fourth R of Religion may

be added to the Three R's already in the public school, thus guaranteeing the transmission of at least a part of the child's religious heritage. The transmission of the essential knowledge and habits of this heritage is attempted psychologically, in concrete situations as far as possible, and using the countless devices available to the teacher: pictures, stories, dramatizations, charts, observations, experiences, and other activities. Since a child is a child and not a small-sized adult, the presentation is made in accordance with the needs of Christian living at his particular age-level as well as in germ-form for future development and later life. Guidance in this development, beginning with the first year of elementary school, is continued through high school in four three-year stages that might be compared with the development outward of a series of four concentric circles rather than by mere successive additions of new materials. In this way, the organicism of Christianity is more apparent and thus too, little by little, the child of God may grow in wisdom and grace before God and men.

Fundamental to this growth in Christian living are considered certain truths and certain attitudes or appreciations dynamically motivated therefrom. The truths are the existence of God, Rewarder and Punisher, Whose Divine Son became Man, paid the price of Redemption and made it possible through established means for men to live a supernatural life of adopted sonship of God in this life in preparation for the next. The attitudes are those of humility, reverence, devotion, desire, sound filial fear, obedience to constituted authority, love of God and neighbor.

These truths forming in part the content of instruction are contained under the three general headings of Creed, Commandments, and Sacraments and Prayer, in a series of graded catechisms prepared under the direction of the

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American hierarchy for the needs of Christian living in this country. Serving as source books or guides for the teacher and pupil, they suppose explanation and assimilation by each respectively. Since the order of these catechisms is highly suggestive of biblical events, there is no difficulty in correlating the Bible story with the doctrines taught either by way of setting or of illustration and in direct teaching of the Bible story itself. Aiding and abetting presentation and inculcation of the content are courses of study that psychologically arrange the material into units to make for better grasp of the organic character of Christianity as well as for greater ease in actual teaching and assimilation.

Within the several lessons of each unit are correlated in increasingly greater development not only the Bible story reflecting the Creed, but the fundamentals of individual and social worship, religious character building and sound citizenship.

The following example is from *Adaptive Way* course of religious instruction for Catholic pupils of public schools, Mission Helpers, New York.

Second Grade: Unit 2: Jesus comes to teach me.

Lesson VIII: Fatherhood of God supposes true brotherhood of His children.

Teacher Aim: Realization of the fact that having God for our Father means that everyone is our brother.

Pupil Aim: I will be kind to all God's children. I will pray for those who do not know that God is their Father.

Bible Story: The unmerciful servant: Math. 18:21-22.

Picture Study:

- a) to correspond with Bible story.
- b) pictures of children forgiving others.
- c) being kind to others.
- d) angry children.

Doctrine:

- a) The forgiveness of those who may hurt us. God forgives the truly sorry; we should forgive God's children who may hurt us. No pouting, quarreling, getting even, or refusing to speak.
- b) The Fifth Commandment.

- c) Jesus taught "Do to others what you want done to you."

Practice: Develop in the child a real desire that all God's children may know and love Him. Teach specific kindnesses to others as a way to help bring this about.

An outline of the course for the Elementary and Junior High School:

Grade 1

General Aim: To arouse in the child love for God, his Heavenly Father, Who watches over him and provides for him with loving care.

Unit 1. God loves us.

Unit 2. Jesus comes to us. He shows us what to do. He helps us to be good.

Unit 3. Jesus teaches us what to do.

Unit 4. Jesus gives us His Church to teach us the way to Heaven and to help us follow that way.

Grade 2

General Aims:

1. Increased love for God, our heavenly Father, and trust in Him.
2. Realization of the personal love of Jesus leading to the child's return of love.
3. An eager desire to receive Jesus in Holy Communion.

Unit 1. God wants me to be happy.

Unit 2. Jesus comes to teach me.

Unit 3. I learn more about Jesus.

Unit 4. Jesus' Gifts.

Grade 3

General Aims:

1. To deepen the child's love for God, "Our Father".
2. Increased appreciation of these truths:
  - a) Jesus came to teach us what to believe.
  - b) Jesus came to teach us what to do.
  - c) Jesus came to show us how to do it.
  - d) Jesus came to give us His grace to help us.
3. Present the supernatural life frequently in such a way that the child will long for it and its way.

Unit 1. The nature and attributes of God.

Unit 2. Jesus, Son of God, Saviour.

Unit 3. Life in Jesus.

Unit 4. Jesus, Divine Exemplar.

Unit 5. Jesus and His children.

Grade 4

General Aims:

1. A strong love for the strong Christ.
2. Enthusiasm to live as Christ taught.
3. Encouragement from the example of the saints.
4. The Commandments in their inspiring positive aspects.
5. The Commandments: the expression of God, our Father's love.

Unit 1. The Creed.

Unit 2. The Creed continued.

Unit 3. The Commandments.

Unit 4. The Commandments continued.

## Grade 5

## General Aims:

1. Essential Doctrine: the Life of Grace; Means of Grace; Sacraments and Prayer. Jesus gave the Sacraments to His Church for us.
2. Appreciation: love of Jesus in gratitude and a desire to live increasingly the Christ-life.
3. Practice: Do the thing pleasing to God. Right use of means of grace.

Unit 1. The Holy Spirit, the Sanctifier.

Unit 2. The Custodian: the Church and Her marks:

Unit 3. The Sacraments and required dispositions.

## Grade 6

## General Aims:

1. Understanding of the Mass as sacrificial worship.
2. Love of the Mass.
3. The Self-oblation of the Mass carried over into life with Jesus.

Unit 1. The Last Supper.

Unit 2. The Sacrifice of Calvary.

Unit 3. The Mass, a Sacrifice.

Unit 4. Attitudes of worship in the Mass.

Unit 5. Attitudes of worship in life.

Unit 6. Relation of Mass to life.

## Grade 7

## General Aims:

1. Authority of the Church from Jesus and loyalty thereto.
2. Social and religious obligations of Christian living. Observance demanded by self-respect, desire for our own happiness, as well as gratitude and love.

Unit 1. The campaign of life.

Unit 2. Opposing forces.

Unit 3. Christ, our Leader, sets some standards.

Unit 4. Our Leader speaks today.

## Grade 8

## General Aims:

1. Study of the life and qualities of Jesus Christ.
2. Enthusiasm for Christian group living.
3. That all may know and love Christ.

Unit 1. Preparation for Messiah and Who He is.

Unit 2. The Messias' gifts of strength for social living.

Unit 3. His teachings on virtuous living.

Unit 4. He lives among us and in our neighbor.

## Grade 9

General Aim: To deepen the young adolescent's appreciation of Christianity in relation to his developing power of logical reasoning.

Unit 1. The Incarnation.

Unit 2. The Redemption.

Unit 3. Sanctification.

Unit 4. The Church.

Unit 5. God's mercy and justice.

Through the foregoing released time course of study, limited though it may be, it is hoped that the public school boy and girl, denied the full value of a religious education, will assimilate a limited knowledge of the faith and live accordingly in cooperation with divine grace in peace and friendship with God and his neighbor.

That this is not wishful thinking seems even now evident after two years of operation of the Released Time Program. Thousands of boys and girls find in their religious living new significance and a satisfying albeit sacrifice-demanding experience. Likewise have they found a deeper appreciation for the American way of life that respects the religious foundations of our nation and though fostering no one sect, nevertheless promotes religious living as the bulwark of democracy and of our existence.

Do you lend your copies of RELIGIOUS EDUCATION  
to your interested friends?

It would do them good, and, who knows . . .

They might join the Association

And that would do us all good.

# A DECADE OF YOUTH WORK IN THE CHURCH

NEVIN C. HARNER\*

A LITTLE MORE than ten years ago RELIGIOUS EDUCATION contained a significant article by Dr. Harry Thomas Stock on the subject, "A Decade of Young People's Work."<sup>1</sup> From his vantage-point within the early 1930's Dr. Stock looked back upon the 1920's to discover the directions in which young people's work had been moving during that decade. It is interesting now to note what points he selected for emphasis. Some of them (in his own words to a large extent) are as follows:

A trend toward an indigenous and flexible program, which puts increased responsibility for program building upon the local youth group.

A lessening insistence that there shall be only one organization for young people in a given church, and a larger emphasis instead upon a unified local *program* among existing organizations.

A new interest in making the church central in youth work.

Both an intensified denominationalism, and a wide extension of the cooperative spirit.

A wide use of the discussion and project methods, and a new prominence given to worship.

An increase in both the quantity and the quality of church-school materials.

At the conclusion of his article, Dr. Stock offered three trenchant criticisms of youth work at the time:

(1) There has been so much emphasis upon techniques that we have been almost deaf to the crying needs of

the moment. Closely akin to this is the further fact that, in our zeal to allow youth to discover everything for themselves, we have not given them the information or the guidance they have a right to expect from adult counselors.

(2) Our approach to youth is so coldly rational that we fail to develop enthusiasms or enlist youth behind great movements for social progress.

(3) Religious educators have been too exclusive, a professionalized group holding themselves aloof from other church workers.

All of this was set down in 1931, when the depression was in its infancy and Adolf Hitler was a little known political agitator.

## THE PAST DECADE

1. *Trends in method.* The observations which Dr. Stock made concerning the 1920's at this point hold equally well for the 1930's. The discussion method has continued to play a prominent role in work with youth, and during recent years certain adaptations such as the panel have been developed. The project method likewise has held its ground. In other words, the principle of capitalizing upon the mental and physical initiative of youth themselves is now definitely accepted.

The emphasis upon worship has, if anything, become even more marked. A clear indication of this is the number of books of worship services and materials for youth which have been issued during recent years.<sup>2</sup>

## 2. For example:

Howard, J. G., *When Youth Worship*. Bethany Press, 1940.

Bays, A. A., *Worship Programs in the Fine Arts*. Abingdon-Cokesbury Press, 1940.

Lotz, P. H., *The Altar Hour*. Christian Board of Publication, 1941.

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1. Stock, H. T., "A Decade of Young People's Work." *Religious Education*, 26:521-529, September, 1931.



The past decade has given us only one real innovation in point of method — the motion picture and the newer types of slides. Ten years ago projected pictures occupied a relatively small place in religious education in general and youth work in particular. It was not much more than ten years ago that sound pictures first made their appearance on the commercial screen. At the present time the use of visual aids is going forward by leaps and bounds. The most recent indication of this fact is the formation of The Religious Film Association and the publication of its valuable *Catalogue of Films for Church and Community Use*.

2. *Program developments.* Perhaps the most interesting program-innovation in youth work during the past decade is the so-called University of Life. It was described in an article in the *International Journal of Religious Education* about four years ago.<sup>3</sup> At that time, however, it had already been put to the test of several years' experience. It was begun at Minneapolis in 1934, and, in the judgment of one of its co-founders, Rev. Philip C. Landers, is now utilized in about three hundred centers in some twenty-five states. The University of Life is "A New Type of Sunday Evening Youth Program," to quote the subtitle of the article just mentioned. One of its characteristics is its length — two to three hours as a rule. Another characteristic is its well-rounded variety. The program of a given evening usually includes a fellowship meal, a fellowship sing, a period of worship, and interest quests or simultaneous study-groups. All of this is quite different from the conventional Sunday evening meeting of a Christian Endeavor Society or a denominational youth organization.

Another noteworthy item under the general head of program developments

is the fact that both the vacation church school and the weekday church school have reached an increasing number of youth during the past decade. At the Convention of the International Council of Religious Education in Columbus, Ohio in 1938 it was reported that one denomination had 2208 vacation church schools with junior high groups, 472 with senior high groups, and 112 with young people's classes. A decade earlier there had been only 34 high school groups within the vacation schools of this denomination.<sup>4</sup> As for the weekday church school, its rather sudden expansion within the past few years has involved a growing number of adolescents.

In the field of recreation the past decade seems to have witnessed an increase of hobby- or interest-groups under church auspices — particularly during depression days when time hung heavy on the hands of many young people. Another interesting and significant development in the field of recreation has been the liquorless and obscenity-free bar or night club. Its avowed purpose has been to enter into out-and-out competition with the other kind.

3. *Changing emphases.* We turn now from methods and programs to a truly basic matter — the major emphases which run through youth work and determine the use to which both methods and programs are put. What has been happening in this realm? Have any marked changes taken place?

These questions bring us face to face with what is by all odds the most thought-provoking trend of the decade in youth work. For, as one looks back upon the past ten years, it seems clear that during this period the emphasis upon social action climbed higher and higher above the horizon, reached its zenith, and then began to decline. This statement is of the utmost importance,

3. Landers, P. C., "The University of Life," *International Journal of Religious Education*, 15:6-7, January, 1939.

4. *The Christian Challenge to the Modern World.* The International Council of Religious Education, 1938.

if true. Perhaps as good a way as any for testing its truth is to follow the fortunes of the United Christian Youth Movement through this period.

This cooperative youth venture had its beginning in the year 1934. Its overarching theme, as everyone knows, was "Christian Youth Building a New World." The program projected under this caption eventuated in ten study-action pamphlets. It is important to observe the titles of these ten, and the balance obtaining among them. They are as follows:

*Youth Action in Personal Religious Living*  
*Helping Other Young People to be Christian*  
*Youth Action in Building a Warless World*  
*Youth Action on the Liquor Problem*  
*Youth Action on the Economic Problem*  
*Youth Action in the Use of Leisure Time*  
*Youth Action in Preparing for Marriage and Home Life*  
*Youth Action in Breaking Down Barriers*  
*Youth Action in Christian Patriotism*  
*Christian Youth in Missionary Action*

The emphasis here is clearly on action — note how often the very word appears in the above-named titles. *Social* action is contemplated, in such sociological areas as international relationships, economic relationships, interracial relationships, and the like. The titles that have to do with personal religion, or church responsibilities in the narrow sense, are few indeed. This was the genius of the United Christian Youth Movement at its launching in 1934, the year after Hitler came into power in Germany and the year after our own depression reached its climax. The following year Dr. Frank W. Herriott's invaluable book, *Christian Youth in Action*,<sup>5</sup> came from the press. Obviously social action was

very much to the fore in youth work during the 1930's — at least in the programs that were projected. How much has actually been done in local churches and communities is another matter. For example: in a recent questionnaire study within one synod of a certain denomination the question was asked: "What is your youth group doing with respect to service projects?" Of 46 questionnaires returned, 22 make no answer to this question; 4 say flatly they are doing nothing of this sort; most of the projects are quite conventional in nature.

It is instructive now to turn to the most recent theme of the United Christian Youth Movement, adopted at the 1941 meeting in Estes Park, Colorado, of the Christian Youth Council of North America. The wording of this theme is "Build Today for a Christian World." Under this caption the following four areas have been selected for primary emphasis during the years just ahead:

*Gird for the Task*  
*Enlist Others*  
*Heal the Wounds of the World*  
*Design for Tomorrow*

One notices first of all that the wording of the new theme is somewhat more modest than its predecessor. Instead of the flat assumption that Christian youth can build a new world, the new theme rather suggests that they may make some contribution to the building. Presumably the mood of all of us has been considerably chastened by the events of the past five years. One notices also that social action enjoys much less prominence in the four areas than it did in the ten. "Gird for the Task" is a matter of strengthening the inner life of each individual. "Enlist Others" is evangelism and missions. "Heal the Wounds of the World" is social action out and out. In the words of the of-

5. Herriott, F. W., *Christian Youth in Action*. Friendship Press, 1935.

ficial report it includes "relief, reconstruction, and reconciliation." At the present moment plans are being formulated in the Committee on Religious Education of Youth for laying particular stress upon this area. "Design for Tomorrow" is chiefly study and planning, rather than action. Social action is still present, but with reduced emphasis.

What is taking place? The answer is not clearly apparent in the foregoing, but it can be pieced out from other indications. In part at least, a new emphasis upon content, Biblical and doctrinal, is draining off some of the energy formerly consecrated to social action. A recent book which has been enjoying a wide sale is entitled *A Theology for Christian Youth*.<sup>6</sup> How great would the demand for such a book have been ten years ago? Behind this stress upon content undoubtedly lies the neo-supernaturalism of Continental theology, and the quickened interest in theology generally. It is interesting to trace the path of this new theological interest in the pages of RELIGIOUS EDUCATION. In 1934 Dr. Percy W. Hayward<sup>7</sup> of the staff of the International Council of Religious Education and Dr. H. Shelton Smith<sup>8</sup> of Duke University called attention to the new theology and its meaning for religious education. The discussion continued apace, reaching its climax in the two strong books by Professors Elliott<sup>9</sup> and Smith.<sup>10</sup>

All of this could not help but have its effect on youth work. Some shift in emphasis was probably inevitable. And, to go back one link farther in the chain of cause and effect, behind the new theology and the new interest in theology lies the tragic state of world affairs, the calamitous collapse for the moment at least of man's best efforts to do something for himself, and the need to think through the eternal verities. And so, by this and by that, we have a new place in youth work for Biblical and doctrinal content. The delegates to the Amsterdam Youth Conference returned talking about the Bible-study which they had experienced there. It seemed to impress them deeply. Apparently that pattern is by way of being reproduced now in the Protestant youth work of our own land. It is not without significance in this connection that the over-all name for the new curriculum now in process of being developed by the International Council of Religious Education is "The International Bible Lessons for Christian Teaching."

4. *A new awareness of certain youth groups.* How long has the phrase "young adults" been an accepted part of the vocabulary of church workers? Whatever the precise answer to this question may be, it is certainly true that the past decade has witnessed a growing awareness of this group of people who are a little too old to be youths and a little too young to be adults. The International Council's bulletin, *Young Adults in the Church*, was issued in 1939. The bibliography contained within this bulletin lists no title more ancient than 1933. Recent years have seen a marked growth in program-suggestions for young adults.

Another in-between group which has received new attention during the past decade is the Intermediates. Such rec-

6. Gray, H. D., *A Theology for Christian Youth*. Abingdon-Cokesbury Press, 1941.

7. Hayward, P. R., "Barthianism and Religious Education," *Religious Education*, 29:35-44, January, 1934.

8. Smith, H. S., "Let Religious Educators Reckon with Barthians," *Religious Education*, 29:45-50, January, 1934.

9. Elliott, H. S., *Can Religious Education be Christian?* Macmillan Co., 1940.

10. Smith, H. S., *Faith and Nurture*. Charles Scribner's Sons, 1941.

ognition was considerably overdue. To be sure, the Intermediate or Junior High School age-group has long been one of the accepted divisions of adolescence. These boys and girls have had their own graded lesson materials for many years. And yet we of the church have scarcely known what to do with them. Where departmental combinations were necessary, they were often grouped with either the Juniors below them or the Seniors above them. We have produced an abundance of Primary hymnals, and Junior hymnals, and youth hymnals; but how many hymnals have been compiled for Intermediates? But now there is evidence that they, too, are coming into their own. For example, several years ago a new full-length treatment of church work with this age-group,<sup>11</sup> was published and more recently still two books of worship materials especially for them.<sup>12</sup> A further fact to be noted in this connection is the rapid spread of the practice of conducting church membership classes with this age-group, even in denominations that have not traditionally held such classes.

The past decade has seen also a fresh appreciation of the religious needs of college students, and renewed efforts to keep alive the ties which bind them to organized religion. A major landmark in this respect was the publication under Dr. Hugh Hartshorne's editorship of the study of the transition from high school to college, conducted by Lincoln B. Hale and others.<sup>13</sup> Within the decade at least one of the leading Protestant denominations conducted a cam-

paign for the establishment of religious work at colleges. All was far from well, however, with students in our institutions of higher learning. The situation seems to be this: while the proportion of students reached by courses in religion has been increasing in tax-supported institutions, a counterbalancing decline has been noted in privately supported institutions.<sup>14</sup> We shall have to do much better in the future than we have done in the past if the coming leaders of our national life are to be deeply religious and strongly attached to the church.

#### THE YEARS AHEAD

As we turn toward the future and try to discern the outline of things to come, what are the prospects for youth work in the churches? In particular, what dangers lurk in the unknown days before us? What misgivings are induced by recent trends? At what points must we be on guard, lest hard-won gains evaporate into thin air, or present trends develop to an unhealthy extreme, or new conditions beget new crises in youth work?

To begin with, the changing emphasis noted earlier in this paper — namely, from social action to Biblical and doctrinal content — will bear watching. If it can be allowed to go just far enough to redress the balance, and then stopped short, we shall be all right. But such swings of the pendulum have an unfortunate way of going clear to the opposite extreme. The present writer was mildly rebuked at the Oxford Conference in 1937 for so much as mentioning in open session the youth movement theme, "Christian Youth Building a New World." Suppose our present tendency to despair of the efficacy of human ef-

11. DesJardins, Lucille, *Building an Intermediate Program*. Westminster Press, 1939.

12. Bays, A. A., *Worship Programs for Intermediates*. Abingdon-Cokesbury Press, 1942. Past, M. E., *Intermediates' Worship Programs*. Revell, 1942.

13. Hale, L. B., et al *From School to College* (Hugh Hartshorne, ed.). Yale University Press, 1939.

14. Keiter, Herman, "Religion at Hartwick, Church-Related College." *Religious Education*, 37:109-119, March-April, 1942.

forts runs its full course; and the impulse to apply the gospel to the social arrangements of man's life is largely undercut; and our youth programs lapse into a mere preoccupation with the Bible and doctrine; what then? We shall have turned the clock of Christian progress back a half-century or more, and shall be under the necessity some day of doing over again all that Rauschenbusch and his colleagues accomplished at such great pains. Meanwhile we shall have done a grievous disservice to the cause of high religion, and forfeited the enthusiastic allegiance of countless numbers of our finest youth. Against this incipient danger we must set ourselves with all the resolution at our command.

At the outset of this article we recalled Dr. Stock's earlier observation that youth work was becoming more and more church-centered. During the decade the church has come sharply to the fore in religious thinking. The phrase, "Let the church be the church," is now on everyone's lips. For the past five years we have become increasingly church-conscious in all our thinking and work. The revival of an interest in worship is merely one symptom of this trend. Such a shift in emphasis has perforce made itself felt in youth work. Organizations for young people have been zealously tied in to their fostering denominations in every feasible way. Study-programs for youth have reflected this trend in the form of units on church history, the ecumenical movement, and the like. A denominational youth journal recently carried a series of articles on religious symbolism which would scarcely have been considered twenty years ago. And so the story goes!

Again we may say that this trend contains within it possibilities for both good and evil. If we can keep it within proper bounds, it will strengthen the hands of our religious institutions. But if we fail to do this, we face the pros-

pect of a new exaggerated ecclesiasticism which will rest like a dead weight upon the nobler impulses of religious persons, youth especially. If we do not exercise extreme care, we may wake up some day in the not too distant future to find ourselves burdened with all the ugly manifestations of ecclesiasticism which Jesus of Nazareth spent a good part of his ministry combating. Meanwhile, we shall have lost some of our finest youth, and crushed the religious heart out of others.

Finally, a word may be said about the possible effects upon youth work of the Second World War. Here is cause for the gravest possible concern! More thousands of our young men than we can now estimate will be uprooted from all normal life and set to the grim tasks of war. How many of them, who would otherwise have been the leaders of youth work, will never return? How many others will come back unfitted in body or spirit for the resumption of normal civil and vocational life? How many will suffer a diminution of religious faith and a lowering of ethical standards? How many homes will never be started at all, or else begun with two strikes against them? And what of the girls and boys who are not caught up in the armed forces of the country? How many of them will be uprooted from their homes and churches and set down in defense-industry communities to make their precarious way largely alone? How many of them will be spiritually tainted by easy money and a relaxing of customary restraints? And what will be happening to the youth programs of our churches all this while? What can we do now to salvage as much as possible for youth out of the fearful chaos into which we have fallen? And what ought we prepare to do when the painful days of reconstruction are upon us? To questions such as these we may well address ourselves with all the devotion and wisdom we can muster.



# EDUCATION FOR INDUSTRIAL RECONCILIATION

JAMES MYERS\*

MUCH is being heard from some quarters about the need of a "cooling-off period" to reduce precipitate action by labor in industrial conflict. There is perhaps an equal need for a cooling-off period for many church members whose heated judgments about labor are not always based upon too great a knowledge of the facts.

## COLD FACTS NEEDED

The first duty of church people is to *get the facts* about economic conditions and labor relations. It is significant that in the picture of Judgment Day, (Matt. 25:31-46) the lost were apparently not merely wilfully wicked people — but those who were not informed. They exclaimed in surprise, "When saw we thee. . . .!"

It is not easy to keep oneself informed on these matters. Most newspapers do not give adequate information. They are concerned chiefly with what they consider news, and this is commonly interpreted as stories of strikes and trouble. If the largest paper in the country on a given day were to print brief paragraphs on situations where employers and unions are getting along harmoniously together, there would be no room in the paper for any other news. For the most part, one sees chiefly headlines about strikes. The middle class person and the farmer who relies chiefly on the papers for his impressions of the labor movement gets a completely distorted idea of unionism.

Nor does the ordinary sermon or Sun-

day school lesson give the church member information on this subject. The surroundings of those church members who live in the residential sections of our cities, in the still more sheltered suburbs, in the more comfortable conditions in town or country, automatically cut them off from "seeing Him" in the least of these His brethren — in the underprivileged, in those who live in slums and Negro quarters, in the poorest of sharecropper conditions, and the lowest paid industrial workers. Most of us must go out of our way — *we must break through the usual limits of our particular church program and community relations, and of our customary reading* in order to seek out and to know about the conditions and problems of labor.

## READING MATTER

People have frequently said to me, "You must remember that there are two sides to this labor issue." But they grossly underestimate the facts. There are at least seventeen sides. One who wishes to be informed should read at least occasionally the major periodicals published by employers, labor, government, consumers, farmers and social workers. The United States Department of Labor and the United States Department of Agriculture will on request send samples of their literature and periodicals. Samples of its publications may be had from the American Federation of Labor, A.F. of L. Building, Washington, D. C. (such as the *A.F. of L. News Service*, and the *Monthly Survey of Business*); from the Congress of In-

\*Industrial Secretary, The Federal Council of the Churches of Christ in America.

dustrial Organizations, 718 Jackson Place, Washington, D. C. (such as the *C.I.O. News*, and the *Economic Outlook*). The weekly newspaper *Labor* published by the railroad brotherhoods, Delaware Ave. and B. Streets, Washington, D. C., is an excellent labor paper. It is also helpful to read a few labor papers issued by international unions such as the *Advance* published by the Amalgamated Clothing Workers of America, 15 Union Square, New York, or *Justice*, published by the International Ladies' Garment Workers' Union, 3 West 16th Street, New York, or the papers issued by other unions. Also local labor papers. By writing to the National Association of Manufacturers, 14 West 49th Street, New York, or to the U. S. Chamber of Commerce, Washington, D. C., one may secure samples of their pamphlets and periodical literature. The Labor and Business sections of the weekly news magazine, *Business Week*, 330 West 42nd Street, New York, gives an excellent and impartial summary of labor and business news. The newspaper PM, which is wholly sympathetic with the labor point of view, brings out many facts not obtainable elsewhere. Such social magazines as the *Survey* and the *Survey Graphic*, 112 East 19th Street, New York, are invaluable, as are certain liberal magazines for specific points of view, such as *The New Republic*, the *Nation*, and *The Christian Century*. *Consumers Cooperation*, the monthly magazine published by The Cooperative League of the U.S.A., 167 West 12th Street, New York, is an excellent journal on the problems of the consumer and the cooperative movement. Various points of view of farm organizations can be obtained in the literature of the American Farm Bureau Federation, Munsey Building, Washington, D. C., the National Grange, Peoples Life Building, Washington, D. C., the Farmers' Educational and Cooperative Union of America, Munsey Building,

Washington, D. C., and the National Council of Farmer Cooperatives, Ithaca, New York.

One should not be frightened by this list. It will be worth while at least to go over this whole range of literature once, and then perhaps select a few for regular reading.

I would mention here only a few books which are important. *When Labor Organizes*, by R. R. R. Brooks; also *Unions of Their Own Choosing* (revealing case studies of actual cases passed on by the National Labor Relations Board), by the same author; *How Collective Bargaining Works*, Twentieth Century Fund (statistics and information about specific industries); *Workers and Their World*, by Joseph Schlossberg (remarkable for human insights and scope of comment); *Workers Education in the U.S.*, John Dewey Society (a symposium by leading American experts on workers' education); *A Cooperative Economy*, by Benson Y. Landis (forthcoming). One may be pardoned perhaps for listing his own book as well. In *Do You Know Labor* the attempt is made to give a comprehensive but brief treatment of all the major questions usually raised about the objectives and procedures of labor unions. A separate chapter deals with the subject of the Church and Labor. Questions for discussion are included for each chapter.<sup>1</sup>

1. *When Labor Organizes*, by R. R. R. Brooks, Yale University Press, 1937, 361 p. \$3.00; *Unions of Their Own Choosing*, by R. R. R. Brooks, Yale University Press, 1939, 296 p. \$3.00; *How Collective Bargaining Works*, Twentieth Century Fund, New York, 1942, 986 p. \$4.00; *Workers and Their World*, by Joseph Schlossberg, New York Amalgamated Clothing Workers of America, 1935, 224 p. \$1.00; *Workers Education in the U. S.*, John Dewey Society, Harpers, 1941, \$2.50; *A Cooperative Economy*, by Benson Y. Landis (forthcoming). *Do You Know Labor*, by James Myers, New York, The John Day Company, 1943, \$2.00: A special paper bound edition will also be available in quantity direct from the publisher for use of study groups.

## INTERVIEWS

The personal interview is another method of securing facts which should be used by the religious educator himself, and which he can later utilize with small groups of church members. We can touch on only a few of the principles of interviewing. First, one should interview all sides. Again this calls for going out of one's way. The pastor or religious educator in a local church is usually in touch with one predominant economic or racial group. A prominent minister in a Southern town once gave me his version of the facts about a strike. He said he felt sure these facts were correct because he had obtained them from the mill owner who was "a fine Christian gentleman" and a member of his church. But there were also fine Christian gentlemen at strike headquarters whom the pastor had not interviewed. They would have given him quite a different point of view. Not only should one interview employers and employees, but also government and civic officials and social workers who may be expected to have a degree of impartiality.

It is important for the interviewer to establish confidence in himself by a fair and sympathetic attitude with everyone he interviews. Nor must he violate this confidence. I once was accompanied on an investigation of this kind by a church official who would blurt out to someone on the opposite side of the picture what had just been told him in the previous interview. He was worse than dynamite. It is always possible to utilize information which you obtain *without quoting a person* simply by a question which might begin, "I have heard rumors to the effect that . . . ." That is a safe bet, for the situation can always be counted on to be full of rumors! It would be better still to frame a question of one's own based on what he has heard, but without referring to it in any direct way. At the close

of a day's interviewing of "all sides," one is often tempted to come to the conclusion of the psalmist that all men are liars. As a matter of fact "all sides" are usually sincere, but they see the same facts from very different angles. After a while the interviewer begins to get a fair picture of his own — if he is fair himself.

It is, of course, important to interview enough people to get adequate samples of opinion. A good lady once rushed up to me with the news that she had investigated an industrial situation and had discovered that the men were very much discontented. I inquired how many men she had interviewed. "One man", she said.

In order to remember accurately what is said in interviews it is important to take notes. Frequently this would embarrass the person being interviewed, and it may be best to jot down in private, immediately after the interview, the gist of what has been said.

Often otherwise unobtainable information can be brought out by the use of an *indirect question*. For instance, instead of asking a man, "How do you feel about the fairness of wages", or some other matter, the question can be put indirectly in some such fashion as this: "How do most of the workers in this factory feel about . . . ." A person is usually willing to tell how others feel, and soon he is giving his own opinions as well.

It is extremely important that church members should find out facts rather than accept rumors with reference to labor situations and union policies and employers' practices. Instead of swallowing whole some newspaper story or a verbal rumor, it is incumbent on an honest minister or church member to go down the line and find out whether or not what he has heard is true. It is both intellectually dishonest and morally reprehensible to base one's attitudes on rumors and newspaper stories without

checking them. It is worse yet when a minister or church member uses such unconfirmed allegations as "moral grounds" for washing his hands of the whole business.

#### EDUCATIONAL TRIPS

Another important method of religious education is that of taking study trips to factories, Chamber of Commerce offices, labor union headquarters, consumer cooperative stores, slums, good housing, or farm situations. I believe this method is now so familiar that I need not dwell on it except to say that to my mind it is by far the most important form of visual education. While there is no way fully to understand how the other half lives except actually to live with them and share their experiences, many prejudices and misunderstandings can be removed by at least seeing how they must live and work.<sup>2</sup>

I have taken hundreds of such trips and have never yet failed to see members of the group both shocked by bad slum conditions which they had no idea existed in their city, and thrilled with the promise of some constructive economic enterprise, or good labor relations of which they were equally uninformed.

Educational trips should be undertaken by small groups, such as clubs and classes, under the leadership of competent and tactful social workers or other qualified persons who have already established acquaintance and enjoy the confidence of those whom the group plans to visit.

Previous arrangements should be made for addresses to the group by representatives of each group visited — employers, labor leaders, social workers, spokesmen of political groups (both conservative and radical), managers or of-

ficials of cooperatives, leaders in colored communities, editors of foreign-language papers or consuls from foreign countries.

Meals can be taken in native restaurants, or opportunity given to hear native music, or to see exhibits of the distinctive art and industry of other countries. Such trips may be used to create better inter-faith understandings through exchange visits between churches and institutions of all faiths.

After such trips, there is no trouble about planning programs for subsequent meetings of the group. They are eager to have a series of speakers and to study further into these human situations which have touched their conscience and their imagination in a way in which no other form of education seems to do.

A warning should be added with reference to these trips. The leader should instruct the group on courteous and tactful behavior before they start. Also they should be warned against believing that they have learned the whole story in one trip. Some groups, after being shown through factories by employers, have come away with completely false ideas of working conditions and wages. It is natural that an employer or his guide when queried about wages, for instance, should point out how much a particular worker makes in some given week, without indicating how much the lowest paid worker makes, what is the average wage, and above all, what is the annual wage. The same kind of detailed questioning and further study is equally important when visiting labor headquarters or any other group.

#### INFORMAL CONFERENCES

For the past two years we have been experimenting with a technique which, on many occasions, seems to have produced a high rate of education per minute of exposure. The method is very simple and informal, but perhaps because of these very characteristics is

2. In this article the effort is not made to include or even mention the whole list of techniques of social education and action. See *Churches in Social Action, Why and How*, by James Myers, Federal Council of Churches, for further detail.

very effective. The idea is to gather together for an evening of frank but friendly discussion a small group consisting of two or three representatives from each of the major economic, racial and religious elements in the community. Thus a typical Informal Conference may include representatives of the Chamber of Commerce or Employers' group, the A.F. of L., C.I.O. and Railway Labor Brotherhoods, farmers from the nearby area, representatives of consumers (preferably of consumer cooperatives), Negroes (and other races); and church representatives, Catholic, Jewish and Protestant. The group should not be over thirty in number and excellent results are obtained from even smaller groups.

The conference can be convened by a Council of Churches or an unofficial committee of perhaps a minister, a priest, and a rabbi. Or this informal committee may be enlarged to include one representative each of the various economic and racial groups. *In any case the proceeding is wholly informal.* It must be clear from the start that no one has an axe to grind, the purpose being *solely* to bring about more intimate acquaintance and friendly understanding in the community.

In issuing invitations to attend the first Informal Conference a number of things should be borne in mind:

*Personnel of conference:* The list of those to be invited is prepared from the point of view of selecting individuals who actually represent various economic and racial groups but not necessarily because they are officials. The Informal Conference is composed of individuals who may or may not be officials but who do speak with the authority of first-hand experience, and who are honest and generally sufficiently tolerant and liberal to enter into such friendly discussions with other groups.

*Method of call:* The first meeting may have to be called by individual invita-

tion, preferably a personal call or possibly a telephone call. In some cases the invitations can be issued by letter but will need to be followed up by telephone or personal calls to explain what it is all about.

Sometimes the presence in town of some visiting social expert or church social-action official can be made the occasion of calling together an Informal Conference, but there is no reason why this technique cannot be used locally without waiting for outside leadership. The best thing about it is that no outside leadership is needed. It is merely friendly conversation.

*Place of meeting:* It is best to select as a place of meeting some neutral place rather than any church, labor hall, or employer's headquarters. Often a Y.M.C.A. or other community building is acceptable.

It has been found unnecessary to have a dinner. The conference can assemble at 7:30 or 8:00 p.m. but *each one invited should be asked to reserve the entire evening and not go off to another engagement.* The values of these conferences only emerge from leisurely and uninterrupted discussion of two or three hours together.

*The round table:* The seating at the meeting should be in a compact circle. It is a round table without even a table! Whoever is to preside states the nature and primary purpose of the conference including the points outlined above. He may in addition point out two facts: i.e., that probably no community exists where there are no injustices, prejudices, barriers to understanding between various groups; and, second, that it has been found that perfectly frank but friendly discussion between representatives of various groups will often clear away many such misunderstandings and prepare the ground for common constructive effort to solve and remedy such injustices and bad conditions as may exist.

It is also highly important to make



very clear a number of features of the Informal Conference which are different from other meetings. First: There will be *no publicity* whatever, either about the conference — or what it said. This understanding makes discussion much more free and illuminating. Second: *No resolutions* of any kind will be adopted. No one as an individual or no organization will be committed to anything except the desire and opportunity to know and understand. Third: *No new organization* will be formed. Fourth: *No money* or contributions will be asked. Fifth: *No literature* will be distributed or sold. No one will try to put over anything. Sixth: *There are only two rules* for discussion — first, it is to be absolutely frank and, second, it is to be absolutely friendly.

The Chairman asks each person around the circle (beginning with whoever may be seated at his right) to give his name, the economic group or organization to which he belongs, and perhaps a two-minute description of what his actual job is like — then the Chair asks for frank statements on any causes of injustice, unsatisfactory conditions, or reasons for any misunderstandings which may exist. If necessary the Chair can ask one or two leading questions which will start the ball rolling.

There is no reason why such conferences could not be utilized in small towns or villages or in the open country. One could imagine equal human enlightenment following a meeting of retired farm owners, farm tenants, small merchants, managers of cooperatives, a visiting member of a labor union, and a minister or layman from some city church.

When Informal Conferences are held on a national or regional basis, larger problems in the national economy such as the abolition of unemployment and planning for post-defense economic adjustments emerge for discussion. This may be true also of local groups.

It has been found that after the first

meeting some of these groups feel it best to appoint a small agenda committee to prepare two or three definite questions for discussion at the next meeting.

#### WHAT HAPPENS

While the indirect results of these conferences are undoubtedly more far-reaching than can be imagined, mention will be made of some concrete immediate results which have already occurred. Perhaps the most striking incident occurred in an Informal Conference in an industrial city in the East when a Negro pastor described how practically impossible it was for a Negro to secure employment except in menial positions, no matter how capable, educated, and well trained he might be. A sense of personal and community sin fell upon the group. Various aspects were discussed including attitudes of employers, unions, churches, and the public. No resolutions were adopted, no action was taken. But a few days later one of the prominent employers who had been present telephoned the Negro pastor and asked him to recommend eight colored workmen, and they all got the skilled jobs and high wages to which they were entitled.

Equally healthy was the correction of a misunderstanding on the part of a prominent labor leader who alleged widespread unfair practice in hiring by a certain industry. Instead of prejudicial statements being spread throughout the city, the facts were made available and the misunderstanding cleared up. On the other hand, extreme opposition by certain employers to labor's right to organize, and unfair newspaper reporting, were described by labor men.

At an Informal Conference in a city in the Middle West one of the subjects for discussion which emerged was "farmer-labor conflict," and misunderstanding. A few days later a nearby farm organization telephoned the Council of Churches and asked them to rec-

commend a labor union leader to speak at a farm meeting.

Again, a minister was deeply horrified that certain proposed social legislation to safeguard the health of industrial workers had failed of passage, even though human life had been at stake. "I didn't know anything about it," said the minister.

It is a moving experience to listen, as we have at several of these conferences, to representatives of farmers, labor, and employers declare that while they have been fighting for what they consider their just rights, they are aware that their programs have not always sufficiently taken into account the interests of the whole, and that selfish groupism must give way to social integration for the common good.

It may be also that after a time a group may accomplish most by working together on some joint project on which they can agree as, for illustration, better housing, establishment of a City Industrial Relations Commission to mediate in times of threatened conflict and prevent strikes and lockouts, or some other project.

This same general idea has been applied in a small way and in simple terms by individuals. For instance, a pastor in an Eastern church was told heatedly by a prominent member of his congregation that two men whom he named "ought to be run out of town" as subversive influences. "Have you ever met these men, and if not, would you be willing to meet them in my study for an evening's acquaintance?" asked the pastor. The result was that a small group met many times — and no one has been run out of town!

Not only is it possible to secure attendance at Informal Conferences of representatives of groups who might not accept invitations to formal conferences involving publicity, but the atmosphere of the meeting is disarming because no group or person feels obliged

to make a speech or to defend its or his position against criticism or question. In fact an atmosphere of confession and humility often develops as the other fellow's point of view comes to be understood. One is reminded of the remark of an employer, "There are three ways of looking at a problem — *my way*, the *other fellow's way*, and the *right way*."

Some groups have used the general idea of the Informal Conference in a limited fashion and at least with partial self-interest in view. Meetings have been called by some groups with only industrialists and ministers present; or with only labor and churchmen; or with only business interests and farmers. One group or another has taken the initiative, in order to get its own point of view understood. While every increase in understanding is to be welcomed, those who have a vision of the Beloved Community will want to make these gatherings "as inclusive as the heart of God", and to have their purpose solely one of increasing the understanding, goodwill and cooperation of *all* groups for the common good.

As a matter of fact, a most impressive atmosphere has prevailed in many of these meetings — a spirit of human unity which has brought to those present a very real sense of the presence of God. In a number of meetings the group has paused, either at the beginning, or in the midst of the meeting, for some moments of silence in which it is suggested that each one approach God in his own way in the common silence. Catholic, Protestant, and Jew all gladly join in such moments of worship and in the new feeling of human unity, as each one seeks to be at his best and to contemplate the better things to be achieved for the community and the world as the human family comes to understand and to work together for the common good.

Before introducing such a period of silence it may be well to consult representatives of the various faiths to make

sure no one will have objection, though none has ever been offered in my experience. All are glad of this opportunity to introduce a distinctly spiritual note into the conference without in any way embarrassing those of different faiths. The Chair may also explain that there is no desire to put over even any religious note on those present and suggest that if anyone does not even believe in God, he may think about the best that is in him during these moments.

The results of these moments of silence, which should not be too brief but should last several minutes, has been an impressive sense of spiritual reality — a real feeling of worship and the presence of God. This is not to be wondered at, for the whole conference is an attempt at human reconciliation which, according to Jesus, is a prerequisite to reality in worship. "Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

#### CONCRETE CASES FOR THE CHURCH SCHOOL

It is important to bring concrete case material in labor relations, and actual economic situations before the various groups in the church school and the church societies for their study. This concrete material can be gathered not only by means of the reading, interviews, educational trips, and Informal Conferences which have been described, but also by invited speakers from different economic and racial groups, a Negro, a sharecropper, a farmer, an employer, a government official, a labor union leader, a representative of consumer cooperation, representatives of all races and nations. This puts flesh and blood on what may otherwise be theoretical or academic discussion.

#### OCCUPATIONAL STUDY GROUPS

In 1937 the Oxford Conference urged that Christians gather by occupational groups, employers, teachers, housewives, labor and others, to discuss the problems of their own occupation in terms of Christian ethics. So far, not much has been done about it. The Quaker employers of Philadelphia followed this program for some years before and after Oxford, and some groups of teachers, I believe, have gathered for such study. I believe it would be peculiarly helpful for groups of labor union members who are members of Protestant churches to follow such a course. There are now millions of such Protestant labor union members. I have participated in two especially called groups of this kind and believe an extension of the idea would be most fruitful in its salutary effect within the labor movement. Such a group could usually with profit follow a course of study on problems of the labor movement itself, particularly the problems of honest administration, interest and activities in workers' education, race discrimination in unions, women in industry, labor's stake in world government to assure a just and lasting peace, and perhaps courses in public speaking and parliamentary law.

Such a group could also provide the most effective kind of speakers on labor to the middle class churches. There is a bond between earnest members of a religious group which makes middle class or rural church members more ready to listen to a fellow active church member who, because of his own experience, believes in the labor movement. Here is a good field for experimentation.

This technique is perhaps equally adaptable to Protestant, Jewish and Catholic groups in addition to the numerous Catholic Labor Schools carried on in various cities where trade-unionists are studying labor history, public speaking and other courses to fit them

for effective participation in the labor movement.

A good spiritual exercise for a church member in developing an ecumenical point of view would be for him to seek out and become friendly with as many different types of people as possible — especially people belonging to economic groups, races, or other religious faiths, and most particularly with *those whom he now dislikes the most*. If we are to have a Kingdom of God which is world wide, a new world government, and a truly ecumenical church, it would be well for each of us to begin with our own relations with all kinds of people. In almost every community there are plentiful opportunities for this kind of spiritual exercise. If the person undertaking this experiment is educated and cultured, it may be well for him first to seek out individuals among the Negroes, labor group, or religious faiths other than his own, who share something of his own educational advantages, in order to establish friendships first in this way, and then move on to even broader experience of human fellowship.

It is related by Professor Edward A. Steiner that many years ago he was riding in a smoking car with a group of American workmen who were vociferously referring to Italians as "wops" and "dagoes." Prof. Steiner got into conversation with them and told them about some of the great artists, poets and statesmen of the Italian race. They listened open mouthed but finally remarked, "the ones we know ain't like that"; to which Prof. Steiner aptly replied, "as a matter of fact, neither do you gentlemen remind me very much of George Washington or Abraham Lincoln."

#### HOW SPECIFIC SHOULD THE CHURCH BE?

While one would agree in general

that the task of the church is educational and inspirational and that it must teach moral principles and not try to lay down too specific economic blue prints for society, it yet seems that the church has chiefly erred in not being specific enough.

A young minister up in the logging country was shocked when members of his congregations appropriated logs swept away by a flood by the simple device of sawing off the end where the owner's trademark was stamped. So he preached on the Ten Commandments, including, "Thou shalt not steal." The sermon was full of references to Moses but none to modern logging practices. His congregation continued to steal logs, whereupon he preached again, this time upon the text, "Thou shalt not saw off the end of thy brother's log." Then they understood what he was talking about!

The church needs to be equally specific in judging all economic and political systems by the measuring rod of religion. By their fruits you shall know them. What are their effects on human life and human personality? Do they provide the best opportunity for the development of self-support, self-respect, and the higher attributes of human character? Do they tend to perpetuate or to abolish the four-fold social scourges of humanity — unemployment, poverty, tenancy and war? Under what social and economic systems and world order shall we really have a chance to live together like children of God?

In addition to the cultivation of the inner life of the individual, are not these the paramount questions before religious education? May we not hope for further light upon them, and for more powerful motivation to do something about them, as we read and study and increase the area of our acquaintance with all kinds and conditions of men?

# THE SOCIAL CREED OF THE CHURCHES AND THE SOVIET CONSTITUTION

LISTON POPE\*

VICE-PRESIDENT WALLACE, in a speech to the Congress of American-Soviet Friendship in November, urged closer accord between Russia and the United States as indispensable for victory in war and for an enduring peace. "Somewhere there is a practical balance between economic and political democracy", he said. "Russia and the United States both have been working toward this practical middle ground. . . . It is my belief that the American and Russian people can and will throw their influence on the side of building a new democracy which will be the hope of all the world."

If Mr. Wallace's words are to be taken seriously, American churchmen may well examine afresh their attitudes and relationships to the Soviet Union. Traditionally they have been divided into three groups in this respect. A small minority have accepted the Russian system as an achievement to be defended against all critics, and have identified it as the practical equivalent of a society based on the highest Hebrew-Christian ideals. A somewhat larger number have viewed it as "an extremely significant social experiment" to be preserved in order that the experiment might continue, but with critical examination of the results rather than doctrinaire designation of them as wholly good. The overwhelming majority of churchmen, and especially in the Roman Catholic Church, have condemned communism for its "materialism," atheism, harsh treatment of organized religion, and other practices deemed excessive.

As a member of the second of these groups, the present writer has under-

taken a comparison of the Social Creed of the Churches adopted by the Federal Council of Churches in 1932,<sup>1</sup> and the social ideals accepted in the Soviet Constitution of 1936,<sup>2</sup> under the supposition that such comparison might afford significant perspectives on each set of ethical aims and indicate possibilities of rapprochement in this area. It is not assumed that the Social Creed of the Churches is adequately representative of American religious opinion (to say nothing of practice), though most of its provisions are to be found also in the social statements of the various Protestant denominations and of the Reformed Jewish and Roman Catholic communions. Nor is it assumed that the provisions of the Soviet Constitution are nicely reflected in the actual conduct of Soviet affairs; though it is the fundamental law of the land, any constitution tends to represent ethical aspirations as well as to establish positive legal norms.

These two documents have been chosen because of their symbolic importance to their respective constituencies, and because they submit themselves to ready comparison. They are not, to be sure, wholly commensurable either in status or in range of content. Each has been heavily influenced by the particular social context in which it is designed to be operative. Further, the Soviet Constitution is a legal instrument which seeks to define basic rights and duties in most social spheres, while the Social Creed of the Churches is an exhortation to reform in partic-

1. Two earlier versions had been adopted, one in 1908 and the other in 1912.

2. This Constitution represents a complete revision of the first Constitution of the U.S. S.R., adopted in 1924.

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ular social practices. The one seeks to describe a new society, while the other urges amelioration of existing social conditions. The documents nevertheless afford many striking comparisons. They may be conveniently described in terms of the five types of democracy suggested by Vice-President Wallace, as each presumably represents an effort to promote democracy. The Social Creed takes this for granted, and Stalin said of the Russian document: "Our new Soviet Constitution will, in my opinion, be the most democratic constitution of all existing in the world."

#### POLITICAL DEMOCRACY

The Social Creed and the Soviet Constitution are less commensurable in terms of "political or bill-of-rights democracy" than at any other point. The versions of the Social Creed which were adopted in 1908 and in 1912 pertained almost exclusively to industrial rights and practices, and this relatively narrow focus has influenced the 1932 edition even though the scope of the latter has been greatly widened. It is interesting that the Social Creed of the Churches should be more nearly focussed on factors of economic production than a Constitution which purports to draw its basic axioms from Karl Marx! Consequently, the Creed has little to say about political rights or privileges. By its very nature, on the other hand, the Constitution is obliged to define the limits of the franchise, the political rights of citizens, and the like.

Former restrictions on universal suffrage, designed to exclude priests, "reactionaries," and persons not engaged in useful labor, were removed by the Soviet Constitution of 1936. This Constitution — the third since the October Revolution — was presented as signaling the actual arrival of the socialist state in Russia, with the transitional period of potential reaction left behind. Suffrage was therefore made universal,

direct, and equal, and voting by secret rather than open ballot was instituted. The right to vote in the election of deputies and the right to be elected are guaranteed to all citizens of the Soviet Union who have reached the age of eighteen, irrespective of race or nationality, sex, religion, educational or residential qualifications, current enlistment in the Red Army, social origin, property status, or past activities. The only exceptions are insane persons and convicted persons whose sentences included deprivation of electoral rights. Each citizen has one vote, and former inequalities in representation as between urban and rural districts have been removed.

Unless ability to nominate candidates for office is facilitated, however, the unqualified right of franchise may be a rather empty boon, as is often illustrated in American politics. The Soviet Constitution seeks to guard against this danger by providing that public organizations and societies of the working people may make nominations, specifically mentioning Communist Party organizations, trade unions, cooperatives, youth organizations, and cultural societies. After election a deputy remains immediately responsible to his electors: he must report periodically to them on his work and that of the Soviet to which he has been elected, with the provision that any deputy is liable to recall at any time upon decision of a majority of his constituents.

On all such questions — universality of the franchise, methods of nominating candidates, provisions for the responsibility and recall of public officials — the Social Creed of the Churches is silent. Such matters have been mentioned occasionally in pronouncements by American religious bodies, but the political area has been rather neglected, possibly on the assumption that political democracy is relatively secure in the United States.

Both the Social Creed and the Soviet Constitution undertake to define certain basic freedoms, or "civil liberties," and a significant comparison is possible at this point. The Creed specifically supports free speech, free assembly, and a free press, urging "the free communication of mind with mind as essential to the discovery of truth." The Constitution, "in conformity with the interests of the working people, and in order to strengthen the socialist system," names these freedoms and adds two others, freedom of conscience and freedom of street processions and demonstrations. It attempts to provide for freedom of conscience by separating the church from the state and from the school, and by its famous clause (Article 124) which provides for "freedom of religious worship and freedom of anti-religious propaganda." It undertakes to guarantee the exercise of the other freedoms by placing at the disposal of the working people and their organizations such printing presses, stocks of paper, public buildings, "the streets," communications facilities, and other material requisites as may be necessary. The Social Creed of the Churches does not discuss implementation of the freedoms advocated by it, though the report which accompanied its presentation in 1932 recommended the methods of a Christian spirit, free discussion and conference, opposition to violence, and the distinctive Christian principle of suffering as appropriate for the realization of Christian ideals for society.

The status of trade unions in the U.S.S.R. has been a subject of considerable misunderstanding and debate. Whatever their actual role in Soviet society, the Constitution asserts the right of citizens to unite in public organizations, "in conformity with the interests of the working people, and in order to develop the organizational initiative and political activity of the masses of the

people." Organizations explicitly mentioned include trade unions, cooperative associations, youth organizations, sport and defense organizations, cultural and scientific societies, and the Communist Party of the Soviet Union. The last of these is described as "the vanguard . . . and leading core of all organizations of the working people," composed of "the most active and politically most conscious citizens."

The Social Creed affirms the right of employees and employers alike to organize for collective bargaining, adding that both are obligated to work for the public good. It extends this right to other groups in a formula which calls for the "encouragement of cooperatives and other organizations among farmers and other groups."

The Soviet Constitution lists three additional civil rights to which the Social Creed does not refer. It asserts that the law protects the inviolability of the homes of citizens and privacy of correspondence. It also guarantees inviolability of the person, providing that there shall be no arrest except by decision of a court or with the sanction of a procurator, and the right to be defended in court by counsel. Though an occasional protest over "wire tapping" or some notorious aspect of court procedure has emanated from particular religious agencies, most American religious bodies have neglected such questions in their official pronouncements.

#### ECONOMIC DEMOCRACY

The Social Creed and the Soviet Constitution agree in devoting considerable attention to economic rights. Both emphasize the right to work, but they differ in recommendations for guaranteeing this right and for determining the payment to be received. The Social Creed supports a living wage as a minimum, and calls beyond that for "a wider and fairer distribution of wealth" and a "just share" for the worker in the prod-

uct of industry and agriculture. Though it appears to relate wage levels to economic output, the phrase contains no clear definition of a "just share." The Soviet Constitution is only slightly more specific, stipulating that workers shall be paid in accordance with the quantity and quality of their work — a principle which denies that rigid equality of income sometimes ascribed to the Soviet Union. The Creed makes no suggestions for the abolition of unemployment; the Constitution, on the other hand, reports that the right to work is fully insured by the socialist organization of the national economy, by the growth of productive forces in Soviet society, and by elimination of the possibility of economic crises. In another connection the Constitution insists that work is not only a right but also a duty; interestingly enough, it appeals to a well-known maxim of the New Testament, "He who does not work, neither shall he eat."

Obversely, both the Social Creed and the Soviet Constitution affirm the right to rest and leisure for workers. The latter document provides for annual vacations with full pay and calls attention to a "wide network of sanatoria, rest homes and clubs for the accommodation of the working people." It accepts a seven-hour day as a standard for a majority of the workers. (Under the impact of war production, of course, this standard has been largely shelved, as have the standards of most industrial nations.) The Social Creed calls for a "reduction of hours of labor as the general productivity of industry increases" — a standard which appears more feasible than it is, as will be seen. It also urges release from employment at least one day in seven, "with a shorter working week in prospect." The Soviet Constitution does not mention the length of the work week. In 1940, the six-day week of the Soviet Union was abandoned, and a seven-day week restored

with Sunday as a universal rest day.

Both documents accept the right to maintenance in old age, sickness, or loss of capacity to work. The Creed indicates "social insurance" as the method to be followed; the Constitution stipulates social insurance at state expense, and adds free medical service and a "wide network of health resorts for the use of the working people."

Each document refers to certain economic rights neglected by the other. The Social Creed is concerned for the safety of the workers, urban and rural, at their tasks, and urges that they be safeguarded against occupational injury and disease. The Creed also singles out the farmer for special attention — though most religious statements in the United States have comparatively ignored the special problems of farm families until very recently, perhaps because of the dominance of urban leadership in most "representative" church gatherings of the last forty years. In the 1932 Creed, however, economic justice is demanded for the farmer in legislation, financing, and transportation, and the price of his products is related to the cost of his operation and livelihood; though the formula is very indefinite, it contains a hint of the parity principle. The Creed also urges that "the primary cultural opportunities and social services now enjoyed by urban populations" should be extended to farm families.

The Soviet Constitution makes no mention of industrial hazards, and does not devote special attention to agricultural problems. Its first article proclaims that the U.S.S.R. is "a socialist state of workers and peasants," and its provisions are intended to apply equally to both groups. It provides for the collective ownership by collective farms of their common buildings, livestock, implements, and products, and assures to them the perpetual use of their land without charge. It also grants to each household in a collective farm a small

plot of land for its personal use (not ownership), a dwelling house, livestock, poultry, and minor agricultural implements.

Definition of property rights, which is fundamental for any economic system, is faced in two articles of the Social Creed. The first article of the Creed requests the practical application of the Christian principle of social well-being to the acquisition and use of wealth, with the subordination of speculation and the profit motive to the creative and co-operative spirit. In another article the Creed calls for a "wider and fairer distribution of wealth." In another it implies the restriction of certain property rights, though not necessarily disturbing the location of ownership, by urging "social planning and control of the credit and monetary systems and the economic processes for the common good." Most religious statements in America have treated property questions in less adventurous fashion, generally appealing to the principle of "Christian stewardship" as the answer.

The Soviet Constitution, based on socialist presuppositions, necessarily devotes attention to property rights. It defines three general types of property ownership. State property includes the land and other natural resources, communications and transport facilities, banks and insurance plans, factories and mines, state farms, and the bulk of dwelling houses in cities and industrial localities. The range of the second type, collective property, has been indicated above. Alongside these two types is a third, private property, which allows citizens the right to personal ownership of their incomes from work and of their savings, of other "utensils and articles of personal use and convenience" (e.g., household furniture), and of the inheritance of personal property. Alongside the dominant socialist system of economy, furthermore, the law permits a small private economy of individual

peasants and handicraftsmen, "based on their personal labor and precluding the exploitation of the labor of others." According to its Constitution, therefore, the Soviet Union is not as completely totalitarian in economic affairs as it is generally represented to be.

#### DEMOCRACY IN TREATMENT OF THE SEXES

While concern for the status of woman is clearly manifested in both documents, the Soviet Constitution deals primarily with woman as woman while the Social Creed views her mainly in relation to family welfare. That is, the former concentrates on democratic treatment of women, while the latter focuses attention on the protection of the family. The Soviet Constitution accordingly grants the right of women to equality with men in all spheres of economic, state, cultural, social, and political life. It interprets this right to include all benefits granted under the Constitution, specifically mentioning the rights to work, pay, rest and leisure, social insurance, and education. In the political realm, women have the right to elect and be elected on equal terms with men. In addition to sharing equally in these common rights, women are given certain special considerations. The state assumes protection of the interests of mother and child, guarantees pre-maternity and maternity leave with full pay, and provides maternity homes, nurseries, and kindergartens. The institution of the family is not mentioned, however; where statements might be expected to refer to it, the language employs the equivalent of some term such as "household."

In addition to special reference to farm families, the Social Creed of 1932 devotes two articles to family problems. The first pertains to women who work outside the home, calling for regulations to "safeguard their welfare and that of the family and the community." The second is devoted to the family itself,

and espouses protection of the family by the single standard of purity, with "educational preparation for marriage, home-making and parenthood." The Social Creed of 1912 had called for uniform divorce laws, the regulation of marriage, and proper housing, but these items were omitted from the 1932 edition.

#### EDUCATIONAL DEMOCRACY

Interesting variations also occur in the treatment of education in the respective documents. The Soviet Constitution defines the right of education as education, while the Social Creed relates the educational process to the needs of certain groups. The former specifies that all citizens of the U.S.S.R. have the right to education, with instruction being conducted in their native language. As guarantees of this right the state demands universal, compulsory elementary education, and provides that education shall be free of charge, including higher education, with state stipends for the overwhelming majority of students in the universities and colleges. The Constitution also assumes state responsibility for adult education along vocational lines, promoting the "organization in the factories, state farms, machine and tractor stations and collective farms of free vocational, technical and agronomic training for the working people."

The Social Creed mentions education in its articles on child welfare and on preparation for marriage, and by implication in its articles on farm families and on the reform of criminals. It calls for the abolition of child labor, and for "adequate provision" for the protection, education, spiritual nurture, and wholesome recreation of every child. The Soviet Constitution does not specifically mention the abolition of child labor, though it demands universal, compulsory elementary education. It presumably includes children in its general provisions for recreation, and explicitly refers to kindergartens. It says nothing of the

"spiritual nurture" of children. Since 1921, religious instruction has been forbidden in the schools of Russia, or in private to groups of more than three children. Much material in textbooks, the cinema, and other educational media has been anti-religious in character, often rabidly so. More recently such material has been placed under new restrictions, and there appears to be a new recognition of the role of Christianity in earlier Russian history (*see Information Service*, November 28, 1942, for a summary of Soviet policies toward religion). While there have been three violent attacks on religion since the advent of the Soviet regime, and religious instruction is still under severe handicaps, the most recent trend is toward a greater degree of tolerance and toward moderation of earlier policies.

There are educational overtones in the statement of the Social Creed on law-breakers. It calls for the application of "the Christian principle of redemption" to their treatment, and for the reform of penal and correctional methods and institutions, and of criminal court procedure. It does not specify the techniques to be employed or the particular norms by which reform is to be guided. The Soviet Constitution does not deal with the treatment of persons convicted of crime, but does make numerous provisions for the independence and objectivity of the judicial system.

#### ETHNIC DEMOCRACY

The Soviet Constitution proclaims that equality of rights irrespective of nationality or race is "an indefeasible law," and that any restrictions or privileges based on such grounds, as well as any advocacy of racial or national exclusiveness or hatred and contempt, are punishable by law. All nationalities (there are 188 different minority peoples in the U.S.S.R., speaking about 150 languages) and races are declared to be equal in all spheres. One of the two branches of the Supreme Soviet is a Soviet of Na-



nationalities, allowing official representation in government to the various ethnic groups. The relation of other nationalities to the dominant Russians has been a perennial problem of Russia, but the Soviet Union appears to have met it in fact, as well as in constitutional guarantees, in such fashion as to guide other nations in solution of similar problems. The dignified and secure status of the Jew in Russia is especially instructive for the Christian world.

The Soviet Constitution contains one article which may serve especially to remind Americans of their own historical background. It stipulates that "the U.S.S.R. affords the right of asylum to foreign citizens persecuted for defending the interests of the working people, or for their scientific activities, or for their struggle for national liberation." While this article is not an open invitation to all comers, it must be comparatively unique in the annals of constitutional enactments.

The Social Creed of the Churches devotes Article 15 to intergroup relations, urging justice, opportunity, and equal rights for all, with mutual goodwill and cooperation among racial, economic and religious groups.

#### LIQUOR AND PEACE

The Social Creed of the Churches contains two emphases which are absent from the Soviet Constitution. One (Article 13) demands that the individual and society shall be protected from the social, economic and moral waste of traffic in intoxicants and habit-forming drugs. This demand is probably found more consistently in American religious pronouncements of the last forty years than any other. Many social statements adopted by religious bodies, great and small, have pertained almost exclusively to the liquor traffic, and often religious committees on social problems have been called "The Committee on Temperance and Public Welfare."

An equally insistent note during the last two decades has been the denunciation of war. The Social Creed of 1932 incorporates this theme, going on record as favoring "repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies, and the building of a cooperative world order." Orientation of this sort is alien to the Soviet Constitution, perhaps because of its nature as a national document. Emphasis is placed instead on loyalty to the fatherland, with universal military service as a law and "an honorable duty," and with espionage or other activities which might impair the military power of the state as "the most heinous of crimes."

Though the disposition of Russia toward internationalism is a highly debatable question, over which Marxists as well as non-Marxists have often split, it is not irrelevant to peruse Stalin's statement of purpose as delivered on November 6, 1942:

Abolition of racial exclusiveness, equality of nations and integrity of their territories, liberation of enslaved nations and restoration of their sovereign rights, the right of every nation to arrange its affairs as it wishes, economic aid to nations that have suffered and assistance to them in attaining their material welfare, restoration of democratic liberties, the destruction of the Hitlerite regime. (Quoted by Mr. Willkie in his speech at Toronto on November 26.)

Comparison of this platform with the report of the Delaware Conference would reveal many significant differences as well as points of agreement, but cannot be undertaken here. The fact that Russia has subscribed to the Atlantic Charter and has entered into an agreement with the United States on postwar economic collaboration is also worthy of further consideration.

#### CONCLUSIONS

Though it is impossible to calculate the incidence of agreement between the Social Creed of the Churches and the Soviet Constitution with logical pre-

cision, as many items are akin but not strictly commensurable, it is evident that the area of agreement is far greater than that of divergence. In ethical aspirations the two documents are remarkably similar, and especially so in the light of diversity in national backgrounds and opposite attitudes to religious faith. So far as ethical standards are concerned, the authors of the Social Creed could cooperate at most points with the framers of the Soviet Constitution, on the assumption that each group was "sincere" in its formulation of moral imperatives.

Whatever subsequent possibilities for shaping Soviet norms may be, the foregoing analysis poses several problems of insistent import for the leaders of American Protestantism.<sup>3</sup>

1. Is anything in the Social Creed of the Churches distinctively "religious" in character? It is interesting that a document drawn by professed atheists should parallel so closely a statement by religious leaders acting in their capacity as Christians. Apparently religious persons have no monopoly on moral idealism, though they frequently assert that "nothing but" their proposals can cure a sick society. Indeed, religious leaders appear to have fallen behind Soviet leaders at certain points.

2. Protestantism desperately needs a "doctrine of the good society." Its social creeds are composed, almost without exception, of a list of items brought together without recourse to a well-articulated social philosophy. They are highly atomistic in organization, dealing with a series of particular evils but possessing no general orientation except that of amelioration of these troublesome problems. The framers of the documents appeal almost universally to the authority of "the mind of Christ" or the "principles of Jesus" as their central reference, but they bring forth from this

common source many strange and diverse recommendations, indicating that "the mind of Christ" is not clearly made up about a good society and that "the principles of Jesus" are either ambivalent or largely irrelevant — or else that the interpreters of both have failed really to lay hold on either.

In defense of their failure to present a comprehensive plan for society, social pronouncements from religious bodies often seek to translate a failure into a virtue by asserting that their recommendations at least are "practical next steps." Such steps are indubitably necessary in social planning, but they may lead in the wrong direction unless informed by some notion of distant or inclusive objectives.

3. The question as to the practicality of many items in Protestant social creeds may also be raised, and ought to be raised quite as insistently by friends of the creeds as by enemies. Most of the creeds, including the Social Creed of 1932, are composed mainly of general principles. Not only are these principles so diffuse that no definite social philosophy can be derived from them; they are also so vague that no clear program of immediate action can be formulated. For example, the 1932 Creed relates wages to product and hours to productivity. Each formula is ambiguous, and becomes practically useless for solution of many particular problems. These norms are difficult to define and to determine, and would not be adequate even if this difficulty could be overcome. If productivity alone were an adequate principle for regulation of hours, the length of the workday and work week ought to have declined tremendously in the United States during the last year irrespective of war needs, as productivity has greatly increased. If production were a sufficient guide for wage levels, wages ought to have increased during the last year far more than they have, but the inflationary tendency and other

3. Similar problems may be said to concern both the Jewish and Roman Catholic groups.

factors involved in wage increases have outweighed the single standard proposed by the Creed.

If they are to be really practical, in short, the social creeds must be far more precise in definition of terms and more realistic as to social complexities.

4. The churches must likewise face more directly the problem of implementing their social proposals. Russia has a definite social philosophy, socialism. She has adopted effective instruments toward that end: national economic planning and state control of most areas of life. The churches of America do not desire to emulate this particular philosophy or these same methods. But they must speak more clearly in answer to the question, Who is to achieve the measures advocated, and by what methods? The 1932 Creed calls for "social planning and control of the credit and monetary systems and the economic processes for the common good." Further definition and implementation of this position are urgently needed. To date, the churches have usually appealed to attitudes, the spirit of cooperation and goodwill and the like, as the primary methods of social change; they need to reexamine this historic appeal in the light of developments during the last decade.

5. Last of all, it may be in order to ask what the churches themselves have done to make their creeds effective. If they are disposed to regard the Soviet Constitution as "only a scrap of paper," indicative of merely verbal behavior, they may correspondingly consider whether their own pronouncements belong in the same category. It has sometimes been conjectured that the formulation of social creeds represents a kind of catharsis for church leaders, by which

they relieve themselves of moral burdens. The typical ecclesiastical procedure in meeting an ethical challenge has been, "Praise the Lord and pass a resolution."

Presumably the social creeds are intended to be effective as educational devices, crystallizing church opinion and influencing public opinion. It is questionable, however, whether divergent points of view have been greatly tempered in the meetings out of which such pronouncements have come; the process of discussion seems generally to have resolved itself into an effort to find the lowest common denominator of conviction rather than a sincere attempt to find a higher synthesis than any of the contending parties had reached. Perhaps the most honest summary of the influence of such meetings on their delegates is contained in Paul's report on a famous conference at Jerusalem: "They who seemed to be somewhat in conference added nothing to me."

It is likewise questionable whether the social statements of the churches have been used in such fashion as to influence significantly the behavior of church members or the public. Millions of copies of the Soviet Constitution have been distributed throughout Russia; probably few Protestants have ever read the Social Creed of the Churches. Doubtless the social pronouncements have been of influence in helping to shape sermons, to stimulate incorporation of social questions in lesson materials for the church schools, and the like. They have also been a present help in time of ministerial trouble when preachers have been suspected of radicalism — and therefore of apostasy from the official teaching of their churches. But the possibilities of making the creeds themselves more adequate and of promoting their more effective use require further exploration. Religious educators have special gifts, and therefore special responsibilities, for this task.

## BOOK REVIEWS

ALPER, BENEDICT S., *Young People in the Courts of New York State*. Legislative Document, No. 55, 1942, Albany, New York.

This book presents a challenge to every worker with children and with youth. While religious education is not mentioned specifically, the alert reader will discover for himself many areas in which the church can and should be effective.

In speaking of the causation of crime, Mr. Alper points out that all measures which increase the social and economic welfare of people generally will raise the level of child care — and so reduce the incidence of child crime. It is surely a part of our task to educate our constituents to social sensitivity and responsibility.

The New York Committee is convinced that the work of educational and social agencies in dealing with children has kept the rate of juvenile delinquency below the rate of increase of the juvenile population. Does the church need any greater incentive to double and redouble its work among those who live in blighted areas — both by way of reclamation and of prevention?

The evidence indicates that older youth, from 16 to 21 years of age, are responsible for more than their share of serious crime. The rate is about one and one-half their proportion of the population. Here is a problem to which religious education may well give serious attention. The New York Committee advises special courts and special procedures for youth at this age level. The church can do no less than to fortify and expand its program in this vital area.

Just what the effect of the war on

juvenile delinquency will be yet remains to be seen. All the available data indicate an increase. But the church cannot afford to wait. Using available material, such as this report from Mr. Alper, the church may plan and institute a definite and far-reaching program.

G. Roderick Youngs



ANDERSON, NELS, *Desert Saints*. U. of Chicago, 459 pages, \$4.00.

This is a quite fascinating study of one of the most intriguing phenomena in American social history. The author has been able to use many hitherto inaccessible sources for gathering data. Through this study we are put in touch with many new details about the communal life and structure of the Mormon group, especially as it developed in Utah. The work throughout is well documented and fairly objective. An interesting feature is the attempt to explain the practice of polygamy as originating and developing because of economic necessity and reaction to political opposition. Even granting that opposition kept polygamy flourishing longer than it would have otherwise, the author's argument, shrewd as it is, is scarcely convincing. Mormon history indicates that polygamy was conceived, born, and flourished before there could have been the economic pressure. Moreover, why did it flourish among this group, and not among other frontier groups under similar economic pressures? Nevertheless, we have here a valuable piece of research. It is especially helpful to the student of American family and community life.

G. Roderick Youngs

ANGYAL, ANDRAS, *Foundations for a Science of Personality*. Commonwealth Fund, 398 pages, \$2.25.

Although there are many sciences which deal with various aspects of the personality, there is as yet no science which deals with the *totality* of the human organism. It is Dr. Angyal's thesis that no combination of existing sciences is adequate for a complete understanding of the total person, and that what is needed is an entirely new science. The holistic theory presented here is based not on new material so much as a reinterpretation of familiar data. An attempt is made to lay the foundations for a science of personality, and a number of new concepts and principles are developed and examined. Whether the theory will survive the test of empirical investigation or not, there is no doubt that it will stimulate a good deal of searching re-examination of accepted principles in several of the existing sciences. It is offered as a beginning, as a foundation, and as such it is a stimulating and scholarly work.

George S. Speer



BURGESS, PERRY, *Who Walk Alone*. Holt, 312 pages, \$2.75.

The Leonard Wood Memorial (American Leprosy Foundation) has distributed a special edition of this book to some people who will lend it to ten or more of their friends, with the hope that they will become interested in the plight of the leper and make a contribution to the memorial fund. The fund is used in research to discover the cause of the disease, and in maintaining the Culion colony. A reader interested in securing a copy to pass around should write to the Memorial at 1 Madison Avenue, New York.

The book is the biography, almost autobiography, of an American who was stricken with the disease, was sent to the Culion Community in the Philippines

and there spent his life helping other people. In an appendix are the answers to the questions which most people raise about the disease.

Purposely the book is written in popular style so that its appeal will be as wide as possible. Anyone interested in a good novel will enjoy it — and many will be moved to make a contribution to the memorial.

Laird T. Hites



COLEMAN, MICHAEL, *Faith Under Fire*. Scribners, 160 pages, \$1.50.

A verse from the Twenty-Third Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," is perhaps a fitting text for this thoughtful and beautifully written little book by the Acting Vicar of All Hallows Church, one of England's most ancient, in London.

The "fire" in the title is of course the excruciating experience of civilians under destructive and terrifying bombings by the Nazis in London. Faith in God and Christ is shown at work amidst ruin, death, pain and terror when men and women are interested only in realities. It is in circumstances like this that Father Coleman, Anglo-Catholic of the Anglican Communion, discusses with hundreds of people of all walks of life as they gather night and day in bomb shelters the meaning of God's existence, sin, the earthly life of Jesus, the birth of the Church, Sacraments and prayer. Following his thoughtful answer to all sorts of questions from all sorts of people, the reader, if he is sympathetic toward the best that is in Christianity, cannot avoid sensing a keen spiritual insight and a feeling of genuine sincerity. This little book has a high degree of devotional value for any Christian under any circumstances.

O. V. Jackson



DEFERRARI, ROY J., Editor, *Essays on Catholic Education in the United States*. The Catholic University of America Press, 556 pages.

This volume is a sequel to a similar one on *Vital Problems of Catholic Education in the United States* published in commemoration of the semi-centennial of the founding of the Catholic University of America in 1939. Together they present a well-rounded picture of Catholic education in the United States and the major issues which it faces. Both volumes are marked by forthrightness, candor, and honesty, even where the limitations of Catholic education are involved.

The present volume consists of twenty-seven essays by specialists in various fields. They are arranged under five sections: Fundamental Principles, The Divisions of the Educational System, The Professional Schools, Some Special Fields, and Catholic Education within Special Groups.

While the readers of this journal will be interested in every phase of this informing exposition and criticism of Catholic education, they will doubtless be specially interested in the clear statement of its underlying philosophy and the relation of Catholic education to the state. The discussion makes clear, not only the wide cleavage between empirical and Catholic theology, but the irreconcilable differences between the Catholic philosophy of education and that which underlies the dominant modes of modern educational theory and practice.

The problem of the relation of Catholic education and the state is a particularly difficult one. It arises in part out of the philosophy of Catholics regarding the relation of church and state and in part out of the fact that on the basis of this philosophy Catholic education is thrown into direct competition with the public school, with a double financial burden of providing separate schools. The difficulty is heightened by the feeling of Catholics that public education is dominated by a Protestant religious and philosophical point of view.

Failure to secure public funds for Catholic schools and to establish Catholic public schools in predominantly Catholic communities has led to the conclusion on the part of Catholics that

"....in the light of past developments and of the trend of public opinion in the United States, it does not appear likely that any great changes will take place in the near future.... The people of the United States seem to be firmly committed to the policy of the free public school open to all children, in which no doctrinal religious instruction is given." (page 37)

The problem is further complicated by the fact that not more than one-half of Catholic children of elementary grade are in Catholic schools, while less than one-fourth of high school age are in Catholic schools. An effort is being made through the Confraternity of Christian Doctrine to reach these children and young people through Sunday schools, week-day schools, and summer vacation schools.

It is interesting to note that there has been a marked decline in the use of the catechism in favor of more modern methods of teaching, especially of the Herbartian type and of activity procedures and discussion. There is also a notable trend away from teaching theology to the young in favor of teaching religion as a way of life. Most significant, there has been a renaissance of teaching religion as such in Catholic schools.

Together these companion volumes make a distinct contribution to the literature of education in America, especially in a field too little understood by non-Catholics.

William Clayton Bower



*The Gospel of Sri Ramakrishna*, translated by SWAMI NIKHILANANDA. Ramakrishna-Vivekananda Center, 17 East 94th Street, New York, 1063 pages, \$7.50.

A religious educator, whether pastor, teacher, or professor, who wishes to become acquainted with the processes of mystical experience, will find this book illuminating.

Sri Ramakrishna, a Hindu (1836-1886), through intense prayer and longing, came to feel the real presence of God and to experience him in many ways through both sensory and extra-sensory perception. The difficulties inherent in experiencing spiritual values under the limitations of sense perception are made clear, as are also the emotional processes of "longing" and meditation.

The Master became the founder of an Order which is having great influence on Hindu thought. A philosopher, he pondered deeply on the problem of a personal God and impersonal reality.

A disciple reported his teachings almost verbatim during a four year period. These teachings have been translated into excellent English, and, together with a careful biography, form the basis of this book. An extended glossary makes possible the interpretation of otherwise difficult concepts.

Laird T. Hites.

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GRAY, HENRY DAVID, *A Theology for Christian Youth*, Abingdon-Cokesbury, 144 pages, \$1.00.

This little volume is written in simple direct fashion. It is composed almost entirely of simple sentences. This is one of its virtues and makes it adaptable for use with older high school and college age young people. Another of its virtues is its non-dogmatic character. It is obvious that the author in writing the book has drawn heavily upon his own wealth of experience in counseling with young people.

The author presents a traditional, Christian, theological point of view rather convincingly, using metaphors frequently to convey his meaning. This is the method relied on when reasoning is not suitable. Wherever possible, however, he makes use of material from the various fields of the social sciences, mainly from those of psychology, history, sociology, and anthropology. In most respects the book would be convincing to a young mind previously exposed to theological concepts. It is

doubtful if it would find much acceptance among skeptics or young people trained in using pragmatic methods. Many would be troubled, for example, by such concepts as "providence," "God's reconciliation in Christ," "revelation," "grace," "sanctification," and "inner witness." Scientifically trained young people might also be puzzled by the statement that "interruptions of scientific orderliness (miracles) are conceivable."

Ministers and other counselors will find at least parts of the volume helpful as they attempt to assist young people gain understanding of this most important yet most difficult area of human existence.

Harvie J. Boorman

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HAMILTON, LULU SNYDER, *God Lives In Homes*, Bethany Press, 64 pages. "ern Family" that can be recommended without reservation. That is an unusual

Here is a little book of "Meditations for Mothers" and "Prayers of a Mod-experience for one who reads many devotional books critically. This pamphlet is delightfully free from the rattling of stereotyped and largely meaningless words and phrases, and from begging and beseeching God to "bless" and to do many other things for us. It is clear that the thoughts expressed have grown out of daily experience and they therefore come with freshness and vitality. Some of the titles will illustrate this: At the Beginning of a Home; When the Child is Born; When the First Child Goes to School; About Three O'clock in the Afternoon; When a Child has Died; At the Time of Misunderstanding Between Mother and Son; At the Time of Unemployment; When a Daughter is Betrothed; When Father Goes Away on a Journey; When There is a New Automobile for the Family; When a Child is Ready to Join the Church; When Peter Goes to Camp (Army); (Prayer) on Sunday; On Election Day;

### On Easter Morning.

The whole pamphlet is well written, sane, deeply spiritual, constructive and suggestive, and Christian.

It is to be hoped that Mrs. Hamilton will follow this with a similar one "For Fathers," and "For The Family."

A. J. W. Myers



### THE HAZEN PAMPHLETS

*The Place of Religion in Higher Education*, by ROBERT L. CALHOUN;

*Religion in Higher Education*, by PAUL J. BRAISTED;

*Teaching Economics with a Sense of the Infinite and the Urgent*, by PATRICK M. MALIN.

*Conversations on Higher Education and Religion*, Del Monte, California;

*The Resources of Religion and the Aims of Higher Education*, by JULIUS S. BIXLER.

Available on application to the Edward W. Hazen Foundation, Haddam, Connecticut, single copies ten cents; in quantities, five cents.

The Hazen Foundation, whose principal work lies in the field of religion in higher education, has published these four essays and one conference report as a contribution to thinking.

The series began with Professor Calhoun's paper, read at the Bicentennial Conference at the University of Pennsylvania. Complete education, he maintains, requires three sorts of equipment: specialized skills, specialized knowledge, and a perspective or unifying frame. This latter involves religion in its larger meaning. Following this lead, President Bixler and Dr. Braisted, and the Del Monte conversations, canvass the question of just what this religion consists of, and how it may function in the total process of a college education. Professor Malin's paper applies the principles to a single field, Economics.

Religion is conceived as having a content side, which may be taught in classrooms just as any other subject matter is taught; an activity side, through

which students participate wholesomely in religious meetings, religious leadership, and service; and an emotional side, in which one finds himself caught up in "response to a Presence in his world so overwhelming to him that he cannot disregard, escape, or control it." The function of the religious faculty member is to lead students into all these relationships.

The pamphlets have been distributed widely — all college presidents have received sets. They are useful both for individual reading and for joint study of faculty groups.

Laird T. Hites.



HOBAN, CHARLES F., JR., *Focus on Learning*. American Council on Education, Washington, 172 pages, \$2.00.

Long before the famous Payne Fund studies were made, parents and teachers had sensed the power of the motion picture in shaping the attitudes and stirring the emotions of children and youth for good or ill. Yet even today, notwithstanding enormous strides made by the schools, Hollywood is probably more influential in the development of taste and social opinion than the school. For this reason, such excellent publications as the current volume fill a real need.

This is one of a fairly long series of publications produced by the American Council's Committee on Motion Pictures in Education. After an excellent discussion of the part that the motion picture plays in the life of the youth, the author describes numerous types of films prepared for educational use, and the reactions of young people to them. Standards of evaluation of the pictures as developed by teacher and pupil are described in detail. Examples of the enormous effects of motion pictures upon attitudes, particularly in the improvement of intercultural relations, are among the most valuable sections of the book. New films and sources of educational films, including government pictures, are described. Format and typography are most attractive.

J. J. De Boer

HOLMAN, CHARLES T., *Getting Down to Cases*. Macmillan, 207 pages, \$2.00.

This is a most helpful study for ministers and religious educators who are interested in doing the best kind of personal counseling. The organization of the material is such that the absorption of methodology is made fairly painless. There is one danger however in the use of detailed case studies such as Dr. Holman employs here. The untrained counselor is too liable to use the descriptive materials as specific guides in his own cases — both for analysis and for therapy.

It may be said in general that the suggestions for treatment offered by Dr. Holman are soundly based on the best psychological and psychiatric knowledge now available. If the minister will take time to study the first two and the last two chapters of the book in connection with other more detailed works on counseling he will be richly repaid by the increased efficacy of his counseling. Chapters Three and Four deal with six cases at length. One who has had some experience in pastoral counseling will find it difficult to see these cases as typical or average, and the average minister needs help in the things he meets most. It does not help the strength of Dr. Holman's excellent methodology that one case is solved by the almost miraculous discovery of a person who had previously been of great help to the counselee, nor that in another case which the minister definitely bungled the remark is made that it is difficult to see how the minister could have done more.

The classification adopted is one especially suited to the pastoral counselor. The discussion of the religious bases and resources for counselors in Chapter One is illuminating and will repay its study and application in practice. I feel that Dr. Holman has rendered the ministry a real service, and that a further volume using cases that are more typi-

cally met would be an even greater service to ministers seeking to aid their people.

G. Roderick Youngs



HUTCHISON, JOHN A., *We are not Divided*. Round Table Press, 366 pages.

This biography of the Federal Council of Churches of Christ in America is a fascinating and significant book. In the first place the author writes well and knows his subject thoroughly. The book is vital. It begins with an account of the origin of the Council as a sequel to other attempts at cooperative action among the denominations. Gradually the young institution takes on form and strength. Its course is not all simple and successful for differences of opinion on doctrine and policy continually supplied material for the most careful handling. But the Council continued to develop, no doubt in part because of the very process by which conflict situations were met and surmounted.

The Council is presented as functioning particularly in four major fields. It has taken a leading position in the "Crusade for Brotherhood," in the "Search for Peace," in promoting a "World Christian Community" and in general educational activity in the sphere of religion. In each chapter there has been traced the development of interest in the field that is covered and the work of the Council as a leader in formulating policy and opinion. At the close of the volume the author draws his conclusions.

This book is significant because it presents in concentrated form a picture of the religious life of America during the first part of this century. The Council has reflected the position of its varied constituency, but it has also initiated ideas and developed attitudes which have affected the denominations both within and beyond its membership. This record will be indispensable for an understand-

ing of the religious life of this country during the last forty years.

Norris L. Tibbetts



JEFFERSON, HOWARD B., *Experience and the Christian Faith*. Abingdon-Cokesbury, 230 pages, \$2.00.

Searching for a theological method that will retain the abiding values in both liberalism and orthodoxy, Dr. Jefferson suggests that the experimental and pragmatic approach in gaining knowledge must be supplemented by a reasoned faith in a transcendent Being who controls nature and who alone possesses supreme value. Further, he asserts that the content of faith is revealed in the Christian tradition.

The subjectivism of modernism will be corrected as there is a frank admission that knowledge (indispensable as that is) must be supplemented by the adventure of faith, rooted in a historic tradition of what has happened. The Christian tradition becomes more than a resource in the pursuit of values—it is a norm by which our values and our endeavors are to be judged.

Jefferson writes with an awareness of the tension in modern theological thought, and against the background of wide knowledge of philosophical writing. His book is extremely suggestive for those who seek not an "either-or" solution but a "both-and" synthesis between experience and faith.

Rolland W. Schloerb.



KNOX, JOHN, Editor, *Religion and the Present Crisis*. U. of Chicago Press, 165 pages, \$1.50.

This book is notable for its clarity, readability, and sincerity. Nine members of the University of Chicago Divinity School agree that the war presents a moral crisis as well as a political and economic crisis. They also agree that the outcome of the moral crisis is just as important as winning the war.

The need of such a book has been keenly felt for a long time. These es-

says attempt to reinterpret the function of the church in the light of the urgency of the present moment. The world crisis has created a new interest in theology in its relation to social and personal responsibility. In this instance the essay by Professor Wieman on "Achieving Personal Stability" is an excellent discussion. More and more persons try to make the necessary adjustments called for by the crisis. This essay can be of great help. Wilhelm Pauck's essay on "Redeeming Culture Through Crisis" emphasizes the fact that "no cultural crisis can really be overcome apart from religion." He also points out that "times of cultural uncertainty are times of great religious vitality. Indeed, the most creative religious movements have taken their beginnings at epochs in history when the fortune of civilization hung in the balance."

It is well that these lectures were prepared for laymen since the work of the church in the postwar world will depend to a great extent on laymen. To this end Professor McNeill in his summary of essentials for enduring peace proposes "a new Christian evangel undertaken by the churches as an ecumenical task and guided by representative ecumenical committees." This is of supreme importance.

The present reviewer most heartily recommends these lectures to all who are even remotely interested in religion. It is good to have the serene, thoughtful conclusions of a seminary faculty speak to the laymen of the church. The remaining lectures are by Professors Colwell, Aubrey, Knox, Holman, Gilkey and Bower.

C. A. Hawley



LATOURETTE, KENNETH SCOTT, *The Unquenchable Light*. Harper, 191 pages, \$2.00.

*The Unquenchable Light* contains the material offered as the William Beldon Noble lectures at Harvard University in 1940. Christianity, as Professor Latourette sees it, has developed very unevenly through the centuries. It has had its ups



and downs, its successes and failures. After the initial advance during the first 500 years, there came a great recession due in great part to the rise of Islam. This was followed by a second advance between 950 and 1350 A.D., only to be followed by a second recession during the next 150 years. The period from about 1500 to 1750 A.D. witnessed a third advance, only to be followed once more by a major recession between 1750 and 1815. 1815 to 1914 was the great century of advancement, during which time Christianity became truly a world-wide religion.

The pattern thus far seems fairly clear, advance, recession, advance, recession. Unquestionably 1914, or the beginning of the World War, marked a decided change in the outlook for Christianity. Are we once more in a period of recession? If so, is it to be greater or less than those which have preceded it? The greatest of the recessions was the earliest; the severity of each successive recession somewhat less. May one expect that if we are actually in a recession now, that the general pattern will still obtain? On the other hand there are many things in the present situation which seem more grave than anything that has hitherto occurred to interrupt Christianity's forward movement. In the final chapter on the "Outlook for Christianity" the author raises these questions and makes some predictions which the reviewer will not here divulge. He who reads the book will get a fine synoptic view of Christian history that will furnish him an excellent basis for judging contemporary movements.

Charles S. Braden



LEE, IRVING J., *Language Habits in Human Affairs*. Harper, 278 pages, \$2.00.

The author, a professor of speech at Northwestern University, asserts, "Of what avail is freedom of expression . . . without the ability to avoid the snares and mistakes in language use which breed misvaluations? . . . Whenever we leap to inferences and judgments with-

out survey of extensional facts, we project our creeds and ways of looking on to situations which may be evaluated otherwise."

"An historian some day may call this the Era of the Organized Lie. The arch-protagonist, Hitler, says that no half-urgings will do; things are either right or wrong, truth or lie, and that the great masses of a people more easily fall victims to a great lie than a small one. In 1938 Hitler insisted, 'We want no more land in Europe,' even as his armies mobilized for invasion."

Dr. Lee is not greatly concerned with some aspects of semantics. He does not cry, "Define your terms." He is not much interested in etymology or in logic (thought coherence). But like his master, Korzybski, he insists that the world of reality and the world of words are two separate entities, and that fact should be distinguished from opinion.

The author prefaces his twelve chapters with relevant quotations. The chapter on "The World in Progress," for instance, is introduced by two prose extracts and a poem by Lucretius, of which the first stanza reads:

No single thing abides; but all things flow.

Fragment to fragment clings — the things thus grow

Until we know and name them. By degrees

They melt and are no more the things we know.

In short, the author concludes, there is no rest. Yet our language too often emphasizes the static. So date your statements!

Dr. Lee also includes some hundred pertinent excerpts within his chapters, as the following excerpt from Justice Holmes:

When men have realized that time has upset many fighting faiths, they may come to believe . . . that the ultimate good desired is better reached

by a free exchange of ideas — that the best test of the truth is the power of the thought to get itself accepted in the market, and that truth is the only ground upon which their wishes safely can be carried out.

Hitler's "truths" are accepted, forcibly or otherwise, in circumscribed Europe, but they are not reached by a free exchange of ideas. Great lies are not on a safe ground. Hitler is "mistaken at the top of his voice."

Though *Language Habits in Human Affairs* is obviously intended as a general textbook in semantics, our author's point of view is so pertinent in these troublous times and his material and his citations are so apt and interesting that his book should prove useful to progressive preachers and teachers of religion.

Howard L. Buck



McCAFFREY, AUGUSTINE, *Youth in a Catholic Parish*. Catholic University of America Press, 310 pages, \$2.00.

This is a case study of the problems and activities of 211 unmarried young people, sixteen to twenty-five years, living in an outlying urban parish in the proximity of the southern part of the Middle Atlantic States. The parish consisted of approximately 1000 families predominantly of the lower middle class. More specifically, the study attempts to show "the relations between the religious and social situation of Catholic youth and their participation (or lack of it) in parish activities."

The methods used in the study were principally three: a house to house census covering all the homes within the parish; a scheduled interview with each of the 211 unmarried young people; and conferences with parents, priests, teachers, and social workers of the community who were acquainted with the young people. The data thus collected covered a wide range of attitudes and

practices of these young people with respect to their education, employment, recreation, home and family life, health, moral practices and religion.

On the whole the study yielded information of a practical character. In many vital areas of the lives of these young people the church had seemingly been very effective. The author found the church strongly influential in the life of youth in regard to "obedience, forgiveness of injuries, gossip, praying in trials and temptations, devotion to the saints, in the struggle to conquer illicit sex urges, and in other moral situations." These young people had also been quite faithful to their church life. As evidence of this, "seven out of ten youth in the parish assist regularly at Sunday Mass, eight in ten fulfill the Easter precept, and more than one-half receive our Lord in the Holy Eucharist at least quarterly." In these moral and religious practices, Catholic school youth showed some superiority over Catholic youth in the public schools.

One of the chief weaknesses of the parish program was inadequate counseling of youth. A number of the young people would like to have had more frank and helpful guidance on questions of sex, particularly from their parents. More yet needed counseling on vocation and employment problems. The author strongly recommends a more extensive and more expert guidance program on numerous problems of youth. In addition to this expert guidance he says "opportunity for a give-and-take relationship with parents, priests, teachers, and other adult leaders is one of the most urgent needs of these young people."

The author made this study under the direction of the faculty of The Catholic University of America, Washington, D. C. It was his Doctor of Philosophy dissertation. It seems to have been well conceived, carefully planned and exe-

cuted. Its value to the particular parish of which the study was made is not to be questioned. Upon the larger problem of youth and the church today it also sheds some light, since this particular parish is typical of the conditions existing in many communities. The volume is well organized and is replete with graphs and tables which make clear the vast amount of data assembled in the study. Every student of religious education should become acquainted with this study.

Samuel P. Franklin

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MEDER, ELSA MARIE, *Youth Considers the Heavens*, King's Crown Press, sixty pages, \$1.00.

This is one of a series of studies which have been made in recent years to discover the relationship between religious and scientific ideas among young people. It is a careful doctoral investigation, rather technical in its statistical analysis and methods of test construction — but it is the type of study needed in this field.

The introduction reviews the situation in which young people find themselves. They are discussing problems of belief, trying to find man's place in the universe and to reach personal convictions as to the meaning and purpose of life. Few teachers have an adequate philosophy or an accurate body of facts in either field to give them satisfactory guidance.

Interesting techniques are used in getting frank expressions of opinion and in discovering the distribution of different attitudes in groups of young people of senior high school and college age. The final forms were used with 364 students of the eleventh and twelfth grades in three different experimental groups. They find that the more information young people possess about the extent of the universe, the greater is the probability that they will reject an opinion that man is governed by supernatural powers.

This study indicates the special value of carefully written pamphlet material upon phases of this general field of the relation of science and religion.

Ernest J. Chave.

MORGAN, ARTHUR E., *The Small Community*. *Harpers*, 312 pages, \$3.00.

After a long and varied career as engineer, educator, and leader in public affairs, the author turns to the small community as the hope for a better society. He believes that "for many a person a life-career in such a group may be the best possible fulcrum on which to use the lever of his capacity for social usefulness." This does not mean to shut oneself off from the rest of the world, for there is due recognition of the rich cultural relationships arising in contacts with people outside one's intimate group. The general assumption is that the finer qualities of human understanding, mutual interests, mutual respect, and mutual aid are developed in the small community rather than in the large city. Most of the author's principles would apply, however, to community groups of metropolitan areas, where people may gain a sense of neighborliness in spite of the overwhelming problems of the complex whole.

Dr. Morgan analyzes the factors essential for full and varied development of the members of a community, reviewing the different types of organizations which have arisen in late years to further cultural advantages. It is interesting that this pioneer in progressive education, community planning and international movements, does not find religion organized in effective ways to give leadership and motivation for human progress. He finds the church too frequently self-centered, narrow-minded and uncooperative, unable to inspire young and old to the higher tasks of modern living. Yet he believes "the church might be most significant and effective by acting as a sort of social hormone, adding tone to the whole." The kind of church that is envisioned is a community church, in which members work out a common purpose and mutually sustain each other in their standards and convictions.

The book is stimulating, suggestive, and timely. Hundreds of new communities are springing up under the pressure of a war-time program, and many older

ones are being badly disorganized by new conditions. Not many people are equal to the gigantic problems of re-constructing a new world order, but most could make valuable contributions in a small community if democratic methods were used.

*Ernest J. Chave.*



MUNROE, RUTH L., *Teaching the Individual*. Columbia University Press, 353 pages, \$3.00.

Sarah Lawrence College (for women) is becoming widely known through a series of official publications. This volume constitutes Number 3 in the series and outlines the educational procedure used with each girl. The author makes a good case for the college in its attempt to "individualize" teaching for the personal needs of the student. The book serves to strengthen the theory of the philosophy of individualized education and is also a critique of traditional education. It will appeal to personnel workers in higher education as well as college teachers.

It seems unfortunate to call the college student an "individual". They are *persons* if anything at all and nothing short of social psychology can begin to describe them. Sarah Lawrence College has reacted violently to traditional mass education, and has apparently retreated to the philosophy of sheer individualism in education. In practice, of course, the sense of community living wins out but the literature and terminology confuse the reader.

The larger problem of liberal arts education during and after the war is not dealt with here. Experimental education has not had a high survival value in the past in times of crises — perhaps it is this right to seek the better ways of education that makes Democracy dynamic. Let us hope that such an experiment as here described may not be lost sight of in the immediacy of winning the war and the peace.

*L. L. Leftwich.*

PATON, WILLIAM, *The Church and the New Order*. Macmillan, 188 pages, \$1.50.

A new world order is in the making. The present world conflict is a part of this larger movement. While the author of this book is not blind to the faults of the United Nations, he believes in the justice of the cause for which they are fighting, because he sees in these nations the best possibility of diluting political power by a sense of responsibility and by a due regard for the rights of individuals.

He is vigorous in his arraignment of the power-hungry tyrannies, but he displays a wise understanding of the causes for their rise, as well as a marked absence of vindictiveness toward enemy peoples. He sees no hope for world peace in plans that call for the dismemberment of Germany.

In assessing the place of the church in the present struggle, he does not believe that the church's life is dependent upon a military victory of the United Nations. Sometimes the witness of the church is clearer in hours of defeat. The special tasks of churches now are: the conduct of worship that elevates man as a child of God; the provision for small groups in which individuals may retain some sense of worth against the encroachments of collectivism; the maintaining and extending of ecumenical fellowship (which Dr. Paton has experienced as a missionary statesman of highest rank) to "minister to the need for an international *ETHOS* that shall underpin the structure of law;" the extension of aid and the cultivation of the spirit of forgiveness toward enemies.

For Dr. Paton, the church is not merely an assembly of individuals for a common purpose — its creation is an act of God, and no acts of men can remove it ultimately from the human scene.

*Rolland W. Schloerb*

*Program Guides for Studies on Latin America.* The Friendship Press. Primary by BLANCHE HOKE, Junior by HELEN M. CRILEY, Young People by DONALD R. GORHAM, Adult by WESLEY M. CARR and MARGARET W. TAYLOR, with supplementary materials.

These inexpensive booklets with missionary program outlines for different grades have many suggestions for enrichment of religious education. They are all written from a warm evangelistic point of view and reveal the transforming power of unselfish sacrificial love and devoted service. The effect of missions which goes beyond the verbal proclamation of the gospel and distribution of Bibles, to the tasks of helping to reconstruct the lives of socially backward people, is vividly presented. The stories of children, young people, and adults are thrilling. Our southern neighbors are likable and ready to reciprocate friendly attitudes.

The religious educator who is theologically liberal has a challenge to discover the secrets of achievements by zealous colporters, missionaries, and converts, who use the Bible freely without historical perspective, maintain a faith that "God will provide", and who have a loyalty to a mystic living Christ. The victories may not be as supernatural as described, but the modernist has need for vision, human love, and commitment to a difficult task, if, with a modern interpretation of religion, he is to go beyond these pioneering saints.

Ernest J. Chave.



REEVES, FLOYD W., BELL, HOWARD M. AND WARD, DOUGLAS, *American Youth Faces The Future*, Unit No. 2, 72 pages, price 30 cents. BENEDICT, RUTH and ELLIS, MILDRED, *Race and Cultural Relations*, unit No. 5, 60 pages, 30 cents. Both issued by the National Association of Secondary School Principals and National Council for Social Studies, Departments of National Education Association, 1201 16th St., N.W., Washington, D. C.

These are two of the series of resource units being prepared for teachers of social studies in secondary schools in order to keep social studies abreast with the ever changing times by making use of the latest available materials. They will be found of great interest and value to progressive religious leaders of young people concerned with vital, creative, experience-centered teaching situations. They are not to be used as text-books but as guides to the leader in planning the studies.

In each unit will be found a simple, clear-cut analysis of the problem prepared by carefully chosen authorities in the particular fields of study. The teaching aids found in each book are one of the most valuable features. Each book has a helpful bibliography and list of available films, pamphlets, periodicals and mimeographed materials. Various tests are recommended for use before and after the study. Desired outcomes in attitudes and behavior are suggested as well as local activities. Although the units are prepared for the teacher in some cases pupil leaders may prepare the materials for study. In either case the manual for teachers prepared by Professor I. James Quillen, *Using a Resource Unit*, price 10 cents (a copy will be sent free with the purchase of four or more units in the series) will be found most helpful.

In *American Youth Faces The Future*, the problem of youth is presented as a segment of the whole national problem rather than a "peculiar" problem of young people although the needs of youth between 16 and 24 are clearly treated. The problem is broken-down into the constituent parts which are schooling, unemployment, finding the right job, youth work programs, health, recreation and citizenship.

In *Race and Cultural Relations*, Professor Benedict has made a real contribution to the literature of democracy.



She has given a sane and scientific answer to the false assumptions of superiority on the part of any racial group. In chapter I she gives a clear analysis of the contemporary problem; Chapter II, a scientific anthropological explanation of the origin of races; chapters III and IV deal philosophically and historically with racism and nationalism; chapter V the relation of racism to cultural and religious conflict. An excellent analysis in such a brief space! The teaching aids prepared by Miss Ellis are practical, stimulating and suggestive.

W. Forbes Yarborough

SMITH, ROY L., *The Revolution in Christian Missions*. Abingdon-Cokesbury. 223 pages, \$1.75.

This book by the editor of the *Christian Advocate*, the official organ of the Methodist Church, seeks to clarify the missionary task of the church in the light of the present world conflict.

In how far has the church been recreant to the great commission? This reviewer recently attended a Foreign Missions Conference at which certain findings were given much prominence. The situation is not at all alarming. It is true that a certain number of missionaries have been expelled from Japan and from the adjoining regions. But it is also true that the younger churches have become indigenous and wholly self-supporting. These churches were not strong enough to prevent the war, but they will outlive the war. Most of China is still free, and the missionary staffs have been only slightly reduced. Some missionaries even in Japanese-controlled areas are still at work. The Christian way of life gets a more sympathetic hearing in China today than ever before. Only Afghanistan, Thibet, and Mongolia are without organized Christian churches, and recently Afghanistan has signified its desire to receive missionaries and to organize

churches. Today, as never before, the individual Christian and organized Christianity must take seriously the great commission. Every Christian must have a world-view of the Christian task.

C. A. Hawley

SOCKMAN, RALPH W., *The Highway of God*, Macmillan, 228 pages, \$2.00.

Each age affords its own peculiar difficulties and opportunities for the proclaimer of the Christian message. In these Lyman Beecher lectures, delivered at Yale University, Dr. Sockman sees in Jesus' appraisal of John the Baptist a basis for commenting on the task of the religious leader today.

The modern preacher faces many of the difficulties of that early "voice in the wilderness," but with the Christian outlook that was to come after John, he can temper judgment with mercy. A generation that in these latter days is sure of the depravity of man and the judgment of God upon man's iniquity, needs another note from the Christian message. "If there is one doctrine above others which young ministers should study and stress during the next decade, it is that of divine grace."

These lectures are not so much lectures on preaching for preachers, as they are good preaching to laymen and ministers alike. They indicate a knowledge of contemporary issues, as well as a conviction that Christianity has something to say to society and to the individual in dealing with them.

Rolland W. Schloerb

SWEETS, HENRY H., *Source Book on Christian Education*. Executive Committee of Christian Education of the Presbyterian Church in the United States, Louisville, Ky., 245 pages.

A useful source book on religion in relation to education, with special reference to the Christian college. The book is designed to be placed in the hands of ministers to assist them through sermons,

addresses, and articles, to arouse the church to a sense of the unique place and opportunity of the Christian college in serving the social order today.

The source book consists of 473 entries selected from the Bible, the writings of educational authors, the pronouncements of statesmen and literary men, as well as from published materials by the author himself. These excerpts are arranged under thirteen categories which make them readily usable.

The present volume is clearly intended to support the convictions of both ministers and churches regarding the place of the Church college in the American educational system and its claims upon them for generous support. The author consequently does not go into the problems confronting the church-related college in the present rapidly-changing educational situation in which the church-related college of liberal arts finds itself in an increasingly difficult situation.

The book would have been improved if the sources had been specifically indicated instead of merely naming the author.

*William Clayton Bower.*

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TAFT, DONALD R., *Criminology*. Macmillan, 708 pages, \$4.50.

This thought-provoking book presents crime as largely the result of a process. The process operates upon human nature with all its tendencies, but nevertheless it is more the process than the nature which produces crime and criminals. Criminals are *made* far more often than they are *born*.

The general culture pattern of modern society, with its emphasis upon competition and conflict, accentuates the tendency in man to obtain success in whatever way it may have to be obtained. "Success" is held up as so desirable that people will pay a large price to achieve it. The criminal society and the criminal nation are both severely at fault.

One chapter in the book is devoted to the relationship between religion and crime. It is a sane chapter, written by a layman, and shows that there are some

aspects of religion — such as its general sex taboos — which predispose toward crime; while other aspects, such as the face to face groupings found in religion, groupings which are nearly always accompanied by the elevation of moral ideals, distinctly help in building non-criminal personalities. The vast majority of prisoners, investigations show, are people who have been very indifferent to religion and to church relationships.

The book merits the most careful reading by religious educators.

*Laird T. Hites*

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WILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY, *Christianity and Social Order*. Penguin Books, Inc., New York. 93 pages, 25 cents.

A burning concern for post-war reconstruction in English society is the occasion for this great little book. Its theoretic base line is indicated, negatively, in the sentence, "There is no such thing as a Christian social ideal, to which we should conform our actual society as closely as possible" (page 39), and, positively, by the proposition that the church, in addition to training its members to fulfil their moral responsibilities, and to exercise their civic rights in a Christian spirit, must "supply them with a systematic statement of principles to aid them in doing these two things, and this will carry with it a denunciation of customs or institutions in contemporary life and practice which offend against those principles" (page 21). As far as the structure of the political and economic order is concerned, the function of Christianity ends with diagnosis of conditions in terms of these principles, together with calls to repentance and reconstruction. "I cannot tell you what the remedy is" (page 37); it must be found by research, for it is not a matter of revelation.

This seems to say that Christianity can understand its social functions without research, and that a diagnosis of evil social conditions can be made without any inquiry into cause-and-effect relations. We shall do the eminent author

no disrespect, but quite the contrary, if we notice that in his own mental procedure there is continuity between diagnosis and therapeutics. He does, indeed, divide what he has to say into two parts, in one of which he speaks as an ecclesiastic, in the other as a citizen. As an ecclesiastic he both offers principles (such as the value of persons, of freedom, and of fellowship), and calls upon government to devise measures that will provide every child with conditions favorable to his development (housing and nutrition included), and every citizen with a secure income, a voice in the conduct of his vocation, leisure, and civil and religious liberty. Then, as William Temple, the citizen, he goes on to recommend many well-considered measures, two samples of which may be mentioned for the purpose of examining the distinction that he makes between the two voices in which he speaks. In order that growing persons may have adequate housing, he advocates restriction of speculation in land values; in order to assure adequate nutrition, he advocates a scientifically balanced meal a day at all schools. Surely there is no gap in his mind between housing and land required for houses; no gap between nutrition and good meals. There is continuity in his value judgments; there is continuity of inquiry in his factual judgments, and these two reciprocally stimulate each other at every point.

His procedure forces us to ask what he means by the first word in the title of the book. The answer is that he identifies Christianity with the church, and that he derives all special character in the church from its dogma, "the divinely given truth which it believes itself commissioned to proclaim" (page 24). This makes the church a part of the social order; it is an identifiable English institution, whatever else it may be also. An implication is that this institution is accountable for its conduct to no one on earth but itself; the other parts of the social order are to learn from the church, but never to teach it nor to correct it.

The book has important bearings upon

education, partly because it offers a number of suggestions for specific improvements in English schools — the already famous proposal to open the so-called "public" schools to all boys of proved capacity regardless of their wealth or poverty being one of them — partly because the idea of the growth of personality suffuses the whole book. The depth of the author's educational insight is indicated by his recognition of the pupil's experience of fellowship as a primary requirement of any school, and further by his realization that the most powerful educative influence of all is the experience of community, or the lack of such experience, outside the school. The function of instruction he conceives to be the teaching of principles under the assumption that they are changeless, that the church, which is to be the teacher, understands them, and that the essence of teaching considered as instruction is the transmission of what is known. This is scarcely the place for examining these assumptions. Yet the concept, "principle", is so largely determinative of the entire religious message of the book that one question about it must be entertained. How do "principles" differ from good wishes or "good intentions" that involve no decision upon anything in particular? How can a principle be defined except in terms of actualities experientially known? Finally, is it not true that now and again there springs up goodness of a kind that outruns all existing formulae for morality, character, or religion, and compels us to adopt some new principle or else to add new meaning to some old one?

Mention has been made of the author's appreciation of research and its products. One of the best examples is the contribution of science to his conception of the nature of personality. His recognition of the educational primacy of fellowship is based not merely upon the Christian tradition but also upon the scientific dictum, only about half a century old, that the potential personality of a new-born child becomes actual personality, or that (as the author prefers to think it) the germ of personality grows and matures, only through reci-

procity. "If you take all these social relationships away, there is nothing left . . . . By our mutual influence we actually constitute one another as what we are" (page 47 f.). "Man is naturally and incurably social" (page 47). Oddly enough, a directly contradictory view of human nature is developed in an exposition of "original sin". The little child, it is said, makes himself the center of his world; his standard of value is the way things affect himself, etc. (page 37 f.).

This review would become unduly long if it named the many sorts of post-war reconstruction that are vividly and pungently proposed. There is here a great amount of clear thinking joined with the kind of Christian love that insists upon getting things done. Yet the scope of the diagnosis is severely restricted. "Social order", as far as it receives concrete treatment, is the domestic social order of "the tight little island". There is no diagnosis of Britain-in-India; nor of the colonial policy and its results (as in South Africa); nor of the world-effects of nationalism; nor yet of the social differentiations that support and are supported by hereditary peerages, spiritual "lordships", and the stubborn vestiges of class cleavage in English traditions of "family" and of "master-and-servant" relations. Drastic reforms in the private-profit economy are demanded, but there is no diagnosis of the effects upon personality of the power of one man over another such, nor is there any recognition of what Dean Hewlett Johnson says about the moral effects of removing all opportunity for private profit. Continued union of church and state is taken for granted, with no indication — strangely enough in a book on Christianity and the social order in England — of the relative status of the established church and the non-established churches. The main educational consequence of union of church and state is clearly indicated, however, namely, that the schools of the state become substantially church schools, with dogma as the primary control of the curriculum.

George A. Coe

WHITCHURCH, IRL G., *An Enlightened Conscience*. Harper, 1941, 275 pages, \$2.50.

"... we Christians do not make enough of the moral stature of Jesus. By that I only am trying to indicate that if we were more alive we would have outgrown other gods and would honor his God." This is the pivotal sentence of the volume. It seeks to define and present a Christian morality beyond "morals" as such. It is evident the author has a good knowledge of the field.

With some discernment Professor Whitchurch presents the procedures of, among others, the "ethical relativists". These he involves in contradiction: since the ethic comes from the milieu of the group, how can the embarrassing problem of different ethics rising in different groups ever be resolved? There is merit, too, in the delineation and growth he pictures of the divergent streams of ethical thought. So far as a Christian ethic is concerned, all these are wanting.

Having levelled the field, he proceeds toward the Christian ethic. Jesus is the focal-point and the Bible the prime source-book. Recognizing the difficulty of actually knowing what Jesus was, he shows that his life created the views regarding him; these signify that his immense personality can not be completely captured in any words or theory. But these views all shed rays of light on the immense Jesus. With open minds we must endeavor to make the Christian ethic become "independent, empirical, and valid".

One might wish that he had seen fit also to handle the problem of eschatology in regard to Jesus, and the meaning of his ethic in that light. He does not regard his work as the final word, but as a re-orientation toward the problem of Christian morality.

W. L. Reese, Jr.

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